

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**The President's Special Message.**—President Taft sent to Congress his special message on proposed amendments to the interstate commerce and anti-trust laws. The President recommends with regard to railroads: A United States Court of Commerce, to have original jurisdiction over classes of cases specified and thus relieve the Interstate Commerce Commission. That traffic agreements be authorized, subject to the supervision of the Interstate Commerce Commission. That for the protection of the shipper railroads be compelled to quote rates in writing on request. That the Interstate Commerce Commission be empowered on its own initiative, to investigate fairness of rates or practices, and to pass on classification of commodities. That the Interstate Commerce Commission be authorized to suspend a proposed increase of rate for sixty days, pending investigation and to forbid the increase or fix a maximum. That shippers be given the right to designate route of shipments subject to supervision of commission. That railroads be forbidden to acquire stock in a competing line of which they do not already possess control. That all stock or bond issues be made subject to approval by the Interstate Commerce Commission. That the commission be empowered to compel the uniform adoption of safety appliances. That plaintiffs under the employers' liability act be permitted to bring suit wherever service can be had. The President recommends with regard to trusts: Voluntary Federal incorporation for corporations engaged in interstate and foreign commerce. That the real

and personal property of such Federal corporations be left subject to such State taxation as is imposed on like property of other corporations or individuals. Full publicity for Federal corporations. That Federal corporations be forbidden to act as holding companies. That Federal corporations be made subject to the Sherman anti-trust law. That no amendments be made to the Sherman anti-trust law.

**Congress.**—Resolutions providing for an investigation of the Ballinger-Pinchot controversy were introduced in both houses of Congress. In the Senate, resolutions were offered for an inquiry into the increased cost of living. In the House the Mann bill, providing for a change in the government of the Panama Canal Zone, was passed. The bill makes provisions for the abolition of the Isthmian Canal Commission and the appointment of a director general of the Canal Zone. It also establishes a Supreme Court in the territory, and gives the right of appeal to the Supreme Court of the United States.—The Ballinger-Pinchot controversy reached an acute stage by the reading in the Senate of a letter addressed by Mr. Pinchot to Senator Dolliver, in which he warmly commended the course adopted by L. R. Glavis, with the concurrence of Messrs. Price and Shaw of the Bureau of Forestry. In his letter Mr. Pinchot upheld the criticisms passed on Secretary Ballinger and suggested that the President himself in his removal of Mr. Glavis from the public service had acted without a full knowledge of the facts. The President thereupon removed Mr. Pinchot and his two subordinates, O. W. Price and A. C. Shaw, from the

public service.—The passage of the Humphrey resolution calling for an investigation of the Ballinger-Pinchot controversy brought about an unexpected defeat to the House organization and Speaker Cannon. This defeat was administered by the passing of an amendment depriving the speaker of the authority to appoint the House members of the investigating committee and providing that these members be chosen by the House.—The Ship Subsidy bill which has the approval of the Administration was introduced in the House by Representative William E. Humphrey of Washington. The measure contains three distinct propositions: First, to increase the mail pay to American ships on routes to South America, China, Japan, the Philippines and Australasia to \$4 per mile outward voyage, where the voyage is 4,000 miles or more; second, to increase the tonnage taxes on the trans-oceanic trade; and, third, free ships, that is, to admit foreign-built ships to American register for the foreign trade. The first of these propositions is the most important; by it the Postmaster-General would be authorized to pay to second-class ships for carrying the mail the same rate of pay now authorized to be paid to first-class ships. The tonnage taxes would be paid by foreign ships, which are carrying 95 per cent. of the commerce of the United States on the seas. Under the free ship provision of the bill, any American citizen can buy a vessel, built anywhere, put the American flag on it and run it exclusively in the foreign trade. Representative Humphrey declared that the provisions of the measure would build up a transport service absolutely necessary on the Pacific coast.

**International Arbitral Tribunal.**—Secretary Knox addressed a circular note to the governments signatory of the last Hague convention in which he proposed that the international prize court established by that convention be invested with functions and jurisdiction of an international arbitral tribunal, for the settlement of difficulties between the powers. The State Department is awaiting replies.

**Neutralization of Manchurian Railroads.**—As a solution of the Manchurian problem the United States Government addressed a memorandum to the Russian Foreign Office proposing the neutralization of the Manchurian railroads by their sale to China and inviting Russia's participation in such a scheme. The powers responsible for the financial arrangements would see that the lines were conducted on a purely business basis and not used for political or strategic purposes.

**Message of Governor Hughes.**—In his message to the New York State legislature, the Governor recommends the rejection of the proposed amendment to the Federal Constitution enlarging the National Government's power to lay direct taxes. He holds that the ratification of the amendment in its present form would infringe on the

rights of the States by depriving them of the power which they now have of issuing securities protected from Federal taxation. As Governor Hughes puts it: "To permit such State securities to be the subject of Federal taxation is to place such limitations upon the borrowing power of the State as to make the performance of the functions of the local government a matter of federal grace."

**A Great State Park.**—Mrs. E. H. Harriman gave 10,000 acres of land in Orange and Rockland Counties for a State park, and \$1,000,000 cash to be used in furtherance of the park plan. The proposed State park will connect with the Palisades park project, giving a river parkway from Fort Lee to Newburg, with the State park extending northward from Haverstraw to the Dunderberg Mountain opposite Peekskill and westward from the Hudson to Tuxedo. Other gifts for Palisades Park include \$500,000 each from J. Pierpont Morgan and John D. Rockefeller.

**The Cold Wave in the West.**—The long continued storm conditions have made the past week notable in the records of bitter wintry weather in the West. Throughout Nebraska, Kansas, Missouri and Oklahoma the suffering was great. Train schedules were disarranged and many trains were abandoned after they had reported at division points from twelve to fourteen hours late. In case of snow a coal famine was feared. The switchmen's strike in the Northwest is blamed for some of the inconvenience and discomfort in that section. There the added fear of shortages in food-supplies faced the small towns throughout the Dakotas. In Kentucky and as far South as Tennessee and Arkansas blizzards were reported and in Iowa almost all the railroads announced temporary abandonment of freight service. Chicago coal dealers urged the people of that city to conserve their coal supplies, since with the present congestion of the railroads and another month of hard weather in prospect the coal situation might become acute.

**Arbitration to Settle a Strike.**—A committee of the Switchmen's Union of North America has agreed with the committee representing the railways to refer the settlement of their strike to an arbitration committee. As a condition of accepting arbitration, both the managers' committee and the representatives of the union pledged themselves to accept any decision of the arbitration board as final and to refrain from taking an appeal from the decision. The Erdman act provides for the appointment of arbitrators to represent both sides and an umpire, who shall be appointed by these two. If these two fail to agree upon an umpire it becomes the duty of Commissioners Krapp and Neill to name the third member of the board. The decision has no bearing on the existing strike of switchmen in the Northwest, though the strikers are members of the same organization. The territory concerned in the decision extends from Chicago north



to Madison, Wis., east to but not including Buffalo, south to St. Louis and west to Kansas City, and 14,000 workers are affected. The demands of the employees include an advance in the wage scale; a working day of ten continuous hours, with overtime at the rate of time and one-half; no crew to be compelled to work more than twelve hours in any twenty-four; pay at the rate of time and one-half for Sundays and legal holidays.

**Montreal's Typhoid Epidemic.**—The live question now in Montreal is how to fight the typhoid epidemic. As there are at present some three thousand victims of this disease—many more than the existing hospitals can accommodate—the *Star* called upon the moribund city council to act. But that body which, by its graft and incompetence (see *AMERICA*, December 25, p. 272), has brought about the present outbreak of fever, declared that the situation was not serious. Thereupon a small group of influential citizens, moved by the appalling stories of the typhoid epidemic, have undertaken to do the work which properly belongs to the city councils and to open and equip an emergency hospital. Early last week, thanks to the activity and business capacity of Professor and Mrs. Starkey, Lady Drummond, Miss Macdonald, Lieutenant-Colonel Burland, Dr. A. T. Bain, Dr. F. J. Shepherd, and ten other ladies and gentlemen, encouraged by Archbishop Bruchési, an empty factory, rapidly transformed into a hospital, received some fifty patients. On January 5, the day after this emergency hospital had been opened, the Archbishop visited each patient and expressed his admiration of the work already accomplished. Donations of food, clothing, medicines and other requisites are fast pouring in. Meanwhile the members of the city council water committee have awakened to at least one part of their duty and have decided to install without delay a plant for sterilizing the water by means of filtration basins. The *Star*, of the 5th inst., refers to a report recently issued by the New York State Department of Health, showing that in the last ten years the typhoid death rate in Albany has, by filtration, been reduced 73 per cent. Roused at last from its lethargy by the generous action of private citizens, the Health Committee unanimously resolved, on January 5, to recommend the city council to vote fifteen thousand dollars for the maintenance of poor typhoid patients in the Emergency Hospital and other institutions in the city. The private Epidemic Fund of voluntary contributions had already reached twenty thousand dollars on January 6. Sir Thomas Shaughnessy, president of the Canadian Pacific Railway, cabled from London his subscription of one thousand dollars, while Mr. C. R. Hosmer, wintering in the Riviera, sent fifteen hundred. Archbishop Bruchési, when requested to speak at the public conference of the Health Committee, announced that there were 315 beds available in institutions under his care.—Private advices received here last Sunday say that many well-informed Montrealers cannot

see the object of the *Star* and of some doctors in pushing the typhoid scare. The number of typhoid patients does not seem to be larger than usual in winter, and Mgr. Bruchési's offer of more than three hundred beds shows that there is still plenty of room in the ordinary hospitals. Lord Strathcona has subscribed twenty-five thousand dollars for the Typhoid Emergency Hospital.

**Great Britain.**—Parliament was dissolved and the writs of election were issued on the 10th. The Peers were very active during the interval between the proroguing of Parliament and its dissolution. The general opinion seems to be that with the exception of men of affairs such as Lords Lansdowne, Curzon, Londonderry, their speakers have injured rather than helped their cause. Rear-Admiral Sturdee, on whose behalf Lord Charles Beresford attacked the Admiralty, has been appointed to the First Division of the Home Fleet.—The Archbishop of Westminster and the Bishops of the Province have ordered the following question to be proposed to each candidate at the coming election: Will you, if returned to Parliament, do all in your power to secure just treatment for Catholic schools, so that while preserving their Catholic character and management, they shall receive from public sources the same financial aid as other recognized schools. No other question is to be proposed, e. g., about Catholic disabilities, the Royal Declaration against Transubstantiation, etc., so that the issue may be kept clear. The clergy are to abstain from alluding to the crisis in church otherwise than in urging the faithful to prayer. The "Come Holy Ghost," with versicle, response and prayer is to be recited after every Mass on Sundays and Holy-days to the end of January.

**India.**—Police investigations following the murder of Mr. Jackson have brought to light deposits of arms at different places in the Deccan that show the Arms Act to be practically ineffective. It is admitted that the murderer was but the instrument of others, and fifteen arrests have been made.—At the Indian National Congress, Surendranath Banerjee spoke highly of Lord Morley's reforms. He denounced the Government regulations as an insult to Hindus, and the preferential treatment of Mohammedans, as a violation of the Queen's proclamation on the taking over of the administration of the country from the East India Company.

**Australia.**—The Parliament of New South Wales has passed a Bill amending the Industrial Act so as to give power to imprison strikers without the option of a fine. Its object is to break the present coal strike which is causing great injury to trade and much discomfort to the public on account of the interruption of traffic and the supply of gas, the leaders refusing to accept the wages determined by the Compulsory Wages Board. The Western miners are returning to work; the others still hold out. Fifteen leaders are being prosecuted.

**Ireland.**—Mr. O'Brien's candidature in Cork has imparted some strength to the independent Nationalist candidates. His opposition is grounded on the party's alleged weakness in handling the land question, but the acceptance, however reluctant, of the Budget is the main subject of indictment by the Messrs. Healy and the other contestants. Mr. McMurrrough Kavanagh, in declining reelection for Carlow because of disagreement with the party on the Budget question, states that the Bill unjustly and injuriously discriminates against Ireland, first, in spirit duties and second, in tobacco duties, which tend to destroy peculiarly Irish enterprises and their allied industries; third, in estate and stamp duties taxing the transference of farms and real estate, which transference is made frequent in Ireland by land purchase, but is infrequent in England. He further holds that tariff-reform, involving protection, is more useful to an agricultural country like Ireland than Free-trade. Mr. Kavanagh, the son of a former Tory member for Carlow, having become a convert to Nationalism, transferred his large estate to his tenants on easy terms, and having been elected as a member of the Irish Party, proved an able and influential representative. Mr. T. M. Healy insists that in view of the probability of Home Rule, finance is the crucial question, as self-government without control of the purse is impossible. The discussion of the question is enlightening the people on the practical bearings of autonomy. Derry city, which is evenly divided between Nationalists and Unionists, is contested in the Home Rule interest by Mr. Shane Leslie, a scion of a long line of Ulster landlords and a convert to Nationalism and Catholicism. He is a first cousin of Winston Churchill. While the Irish population has decreased since 1901 from 4,443,370 to 4,363,351, the electorate has increased from 687,609 to 698,787, indicating, though not conclusively, that emigration is mainly of the young.

**France.**—Under the heading "L'Anarchie dans la Police," *Le Temps* sounds a note of very serious alarm about the syndicates which the French police are trying to organize among themselves. As these syndicates in France are generally affiliated to revolutionary groups, it is feared that the loyalty of the defenders of the peace will be contaminated. "If," says editorially our Paris contemporary, "policemen are allowed to form an association or a syndicate, or to take any part in the syndicate agitation, it would be as well immediately to proclaim the triumph of anarchy. To gain time and to calculate that the social revolution will still grant us a few months of respite is not enough. To-morrow it will be too late to defend one's self. Nor is it enough to say that the police, in the actual state of our laws, may possibly carry out their suspected projects. If the law really permits this disorder the Government need only ask the Chambers to vote a specially urgent law, a short and precise law that will spare us the scandal that threatens us." It appears that, at the recent annual meeting of

the police force, M. Briand warned them that they must not make an enemy of him who wanted to be their friend, for he would then remember that he is the chief on whom rests the highest and most precise responsibility. *Le Temps* points out that if the Government tolerates the first step of the police in the path of anarchic syndication all order and security will be at an end in Paris, and Paris itself will be no more. Never, outside of an exposition year, has there been so large a number of visitors to the French capital as during the last twelve-month. But if the rumor spreads that the police are becoming anarchists farewell to these enormous paying crowds. They will avoid or desert Paris as they did some years ago on occasion of the labor scare of the First of May celebrations.—Meanwhile the police are very active against any Royalist agitation. Having got wind of a proposed visit of the Duke of Orleans to Paris on Christmas Day, M. Mouquin, Superintendent of detectives, posted at every gate of Paris police inspectors instructed to examine carefully all automobiles entering the city and to arrest the Duke of Orleans, if he turned up. But he did not.

**Germany.**—The year-books of the Chambers of Commerce of the principal cities of the empire, report very favorable conditions for a prosperous year. Those of Bremen and Hamburg devote special chapters to Germany's industrial relations with the United States, affirming the mutual need of friendly understanding on the part of the two nations. Business men in Germany are still in doubt regarding the effects of the Payne Tariff on German trade but the constantly growing demand for German manufactures in the States and for American raw material in Germany will no doubt lead to mutual concessions to foster the favorable conditions which undoubtedly exist. The year-books all show an increase in trade between the two countries during the year past.—The Social-Democrats of Prussia held their annual convention in Berlin. The chief topic of discussion was the reform of the electoral laws of Prussia. All of the speakers sharply criticized the system in vogue as behind the times and unjust.—The government of Baden with the beginning of the new year has put into execution a plan long since agreed upon. All salaried positions are declared open to women under precisely similar conditions with men.—The *Marine-Rundschau* contains a striking tribute of praise to the war-fleet of the United States for its development and efficiency. The occasion of the tribute is the critical review of the warships' cruise about the world, which the article, prescinding from all political consequences, regards a lesson in seamanship to the world.—The German press is unanimous in expressing gratification that the members of the British Liberal Cabinet have been prompt in their disapproval of "German peril" party-cry recently renewed in the speeches of the Conservative Leader, ex-Premier Balfour.



## QUESTIONS OF THE DAY

### The Neutral School Farce in France

The "Bureau d'Informations Religieuses et Sociales" of Paris has issued a collection of extracts from the school manuals condemned by the French Episcopate ("Les Manuels Scolaires condamnés par l'Épiscopat—Extraits"). The introduction to this valuable booklet candidly admits that among those who, twenty years ago, framed the present French school law, even the most fanatical partisans of the lay idea honestly aimed at a sincere neutrality, and went so far as to declare that man's duty to God would be explicitly stated in the official program of primary schools. Far-seeing advocates of the religious idea immediately denounced the weakness of the new system. They foresaw the tendencies and the subsequent declarations of the now dominant educators of France, who brutally proclaim that neutrality is a chimera. At present the supreme pontiffs of the lay school do not hesitate to say that this phantom neutrality can be nothing but utopia or hypocrisy. Thus they have come round to the Catholic idea that the pretense of neutrality was, from the very outset, a miserable decoy.

And yet that neutrality, solemnly promised, distinctly set forth in the school syllabus, and gradually nullified by treachery, is an integral part of the school law. Jules Ferry insisted on this principle in 1882. M. Briand renewed this affirmation in express terms when replying recently to Abbé Gayraud as follows: "The fathers of families whose children attend the primary schools find in the procedure organized by the law of February 27, 1880, in the ordinance of January 18, 1887, and in the ministerial circular of October 7, 1880, the guarantee that the school books contain nothing that can violate the principle of neutrality which the legislator has made the essential rule of lay teaching." Officially, therefore, neutrality is still obligatory. Consequently, those who oppose this neutrality, those who deliberately violate it, are the real contemners of the law. On the other hand, the true defenders of the law, those who most justly and safely appeal to it, are those same Catholics who formerly pointed out the danger of it, those same bishops who now denounce the broken pledges of the framers of the law. In claiming respect for that neutrality which had been promised, which Jules Ferry had declared to be necessary, and without which his whole system of laicization would have gone to pieces, the bishops have remained faithful to the spirit and the letter of the law.

Of course, the idea of defending the school law never could have found lodgment in their minds, since the principle of neutrality has never been accepted by the Church, the divinely appointed guardian of truth against error. For Belgium in 1880, for France in 1884, the Holy See condemned "those schools without religion, which call themselves mixed or neutral, and which, by their very

nature, end by not acknowledging the existence of God." If in certain cases, for the sake of peace, the Church has tolerated some neutral schools, it was always on the express condition that neutrality would be formally respected.

As may be seen from the extracts given in the book under review, the authors of the objectionable school manuals are forever dilating on the blessings of freedom of thought and expression, and on the inalienable rights of reason. But the strange irony of their present attitude must be apparent to all. These grandiloquent talkers, who frighten little children with their pretentious anathemas against the fanatics of past ages incapable of realizing the beauty of tolerance, are now fanatically furious themselves and threaten with the direst legal penalties the bishops, free French citizens like themselves, because, forsooth, these latter dare to criticize their teaching.

"Les Manuels Scolaires condamnés par l'Épiscopat" gives copious and numerous extracts from twelve different manuals now in use in the public schools of France. These passages are full of misrepresentations of history and religion, calculated with perfidious skill to undermine in the hearts of children all love for the past glories of France, all true patriotism and all faith in the Catholic religion.

Albert Bayet in "Leçons de Morale," Cours Moyen, 1909, begins by saying: "The system of morals taught in this manual is lay and positive, i. e., independent of all religious belief and of any metaphysical system on the unknowable"—truly a luminous preface for boys and girls of twelve, the average age for the "Cours Moyen." M. Bayet continues: "We have suppressed the chapters relating to the existence of God and to man's duties toward God. Those chapters, which might wound certain convictions, have been replaced by others in which we enumerate the principal religions and point out the difference between scientific truths, which the ignorant alone can refuse to admit, and the religious and metaphysical beliefs which each of us has the right to accept, reject or modify as he pleases." This bunching together of metaphysical with religious beliefs is on a par with the mental cowardice which suppresses God lest "certain convictions" be wounded. But, in the very next extract M. Bayet becomes decidedly dogmatic and singularly unafraid of the very common contrary experience of good people who, in spite of all modern inventions, suffer from poverty, disease, physical accidents and even premature death, all of which are incompatible with the idea of happiness thus dithyrambically described by him for the benefit of simple French children presumably dwelling in the rural districts: "Those who hearken to what morality says are always happy. Peace reigns in their country. They have not to bear the frightful evils of war. They peacefully celebrate joyous festivals; the earth furnishes them with abundant nourishment; the bees give them honey; the sheep give them wool; they

are always rich and free from sorrow. But, when men do not hearken to morality, misfortune smites them."

Here is another bit of conjectural prophecy from M. E. Primaire, apparently his real name, though it looks like a joke or a *nom de guerre*. In his "Manuel d'Éducation Morale, Civique and Sociale," he has the hardihood to write: "Suppose there were no other moral teaching than that imparted by special churches, then present society could not exist as it does now. There would be in France sects and no nation. The Jew would be brought back to the ghetto, the Protestant shut up in his cities of safety; the Catholic, enraged against both, would labor to make them enter his church. . . . All objections will fall before this fact: no particular church being the soul of France, the teaching which shall spread abroad the soul of that society must be independent of every particular church." It is not easy, even for a grown person skilled in philosophic terminology, to understand what M. Primaire means by "*répandre l'âme de cette société*," nor to feel the force of his peculiar argument, which, by the way, his befuddled brain mistakes for "a fact"; but it is easy to see that his prophecy has not come to pass in such peaceful regions as the United States and the British Empire, where innumerable sects are, together with the true religion, the chief teachers of morality. If, within the last thirty years, the soul of France has really ceased to be Catholic, that is due to the fact that a whole generation has been fed on such unwholesome mental diet.

M. Jules Payot, who is quite a personage, being "Chevalier de la Légion d'honneur," Rector of the Academy of Aix, and author of "Education of the Will," a work which has been translated into German, Spanish, Russian, Bulgarian and Polish, but apparently not into English, has, in "*La Morale à l'École*," these sapient remarks: "Between the deserving poor and the beggar there is the same difference as between the purgatory and the hell of old women's tales. People get out of purgatory; those who are there have the hope, nay, more, the certainty, of getting out. What made hell a frightful conception was that the damned had no hope of getting out of it. Destitution is as frightful as hell, for it leaves no hope."

These are mere samples from an immense collection of absurdities. The limitations of space must bring these samples to a close for the present, with one which crowds into fifty words more historical falsehoods than those romancers of history, Froude and Michelet, whom these manuals praise as truth-tellers, could cram into a chapter. MM. A. Aulard and A. Debidour, joint authors of "*Récits Familiers de l'Histoire Nationale*," write: "Louis Napoleon, who had secured the support of the clergy, sent, in order to please them, French soldiers to help the Pope, whom the Romans no longer wished to have as their sovereign. It was also to please the clergy that he handed over to them the education of youth." Everybody knows that what Louis Napoleon did for the

Pope was done under pressure from the entire French nation, and what he granted to Catholics was liberty to set up colleges at their own expense, a liberty which has been greatly curtailed by the Third Republic, because those Catholic colleges were more successful in competitive examinations than the State institutions.

LEWIS DRUMMOND, S.J.

### Cradle Days of the Republic

On February 4, 1789, the first Electoral College elected George Washington and John Adams President and Vice-President respectively of that latest venture on the political sea, the United States of America. Almost thirteen years had passed since Lexington and Bunker Hill, years of suffering and contention even if not of unremittent military activity, and the country was at last taking a step more important than even the Declaration of Independence. For it is comparatively easy to pull down, that was the only thing accomplished by the Declaration; but to build up and to make sure of the building are matters of much greater difficulty. When independence had been secured and a Constitution had been adopted, the first presidential electors chosen in accordance with its provisions were by no means of one mind in their opinion of the Organic Law. Of the seventy-three members of the first Electoral College, four dozen at most were its ardent admirers and supporters, yet with striking unanimity each one of the sixty-nine who actually voted placed Washington first. In making their second choice ten candidates were "remembered" with from one to nine votes, but John Adams received thirty-four and was declared elected Vice-President.

Adams had advocated the appointment of Washington to the command of the patriot army; he had served ably on all kinds of committees in the Continental Congress; he had represented the struggling States abroad; and in all respects, he had been consistently energetic and loyal. Very probably the difference in the number of votes polled by the two placed Washington and Adams in so sharp a contrast that the first Vice-President, whose most shining trait was not humility, felt far from being soothed or flattered.

Although, to use his own words, Adams looked upon the vice-presidency as "the most insignificant office that ever the invention of man contrived," he turned it to good account, for, on as many as twenty occasions, his deciding vote saved administration measures in the Senate, so far were the first senators from being in accord with the first President in matters of public policy. It is no new thing, then, for a President to meet with active and energetic antagonism from the Congress.

While Washington was on his way to New York where his inauguration was to take place, cities, societies, and educational and religious bodies presented formal addresses. In replying to an address in Baltimore, he said, almost prophetically: "I hold it of little moment if the close of my life shall be embittered, provided I



shall have been instrumental in securing the liberties and promoting the happiness of the American people."

When he reached New York he was met by the members of the first Congress, Governor Clinton and a throng of notables, and ceremoniously conducted to the residence prepared for him. The *New York Gazette* of April 24, 1789, took due notice of the arrival of the liberator of his country. In another column it advertised for sale "a likely, healthy young negro wench, between fifteen and sixteen years old."

On April 30, 1789, Washington took the oath of office. "Long live George Washington!" The President must have felt more than a passing thrill of exultation as he looked upon the rejoicing throng and listened to their acclamations. This was the outcome of what had begun in petition and remonstrance to the king, had gone on through the suffering of Valley Forge, had striven against the apathy of some, the mercenary spirit of others and the petty jealousy of many.

Enthusiasm is contagious. "Laugh, and the world laughs with you." The unthinking and emotional catch the exhilaration of the moment, but in the slow, plodding, continuous effort towards the attainment of a high ideal, their spirits sink as far below the normal level as they had risen above it.

The President's first message to the Congress showed how impressed he was with the responsibility of his position. "Heaven can never smile," he wrote, "on a nation that disregards the eternal principles of order and right. The preservation of liberty, and the destiny of the republican model of government are justly considered as deeply, perhaps finally, staked on the experiment intrusted to the American people."

The newborn union was an experiment. If it was to succeed and perpetuate to generations yet to come the blessings that had been so dearly won, there should be fostered a highminded, patriotic regard for order and right, not as the exclusive privilege of the few but the priceless heritage of all. There had been many republics, but they had degenerated into oligarchical or autocratic despotisms. If a nation adopts and applies the principle that might makes right, that nation is smelting the metal for shackles with which a mightier nation will one day fetter it. Too much power and too much wealth are as dangerous to nations as they are to individuals, for they lead to contempt for those that are weak and poor.

Washington had a well-defined policy, the fruit of much deep thought. He would uphold the union, for he understood what was called, even at that early day, "the Southern genius of America," he would restore the public credit and would establish an American system in the foreign relations of the republic. His great object was to secure the constant and consistent cooperation that so great an undertaking imperatively demanded.

When the curtain rises, the habitual "first night" may applaud generously, yet his highest motive may be

one of expectant curiosity. Others may join in and make the performance a "success." The boyish game of "follow the leader" is reproduced among the adults, sometimes for weal, sometimes for woe, so prone are many to range themselves under the leadership of one who catches their volatile fancy. Public favor is a fickle jade. The statesman who is welcomed with a shower of bouquets to-day may be greeted with a storm of brickbats to-morrow. When Washington first pronounced the oath of office, cheers and plaudits filled the air; before he retired to private life, he was openly assailed with coarse abuse. The Ship of State met stormy weather.

H. J. SWIFT, S.J.

### Corporate Reunion

The Catholic Church is one essentially. Heretics and schismatics go out from her, but they do not divide her. They go out because they no longer belong to her; she remains one and indivisible. This is an article of faith: I believe in One, Holy, Catholic and Apostolic Church. Its oneness is not nominal merely nor material. It is not a unity of name, so that all called Christian belong to the Church; nor does it come from a material belief in Christ, as if all who profess to believe, each in his own way, in Christ, His mission, His revelation, are therefore united in His Church. The unity of the Church is a formal unity, coming out of its very nature. The living human body is undivided in itself and distinct from every other, because it is informed with one individual living soul; there is one living and indivisible Church distinct from every organization pretending to the name, because it is informed with the one, living Holy Spirit of God.

This is the unity for which our Lord prayed. "Not for them (the apostles) only do I pray, but for them also who through their word shall believe in me; that they may all be one, as thou, Father in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me" (John xvii, 20, 21). Those who should believe in Christ, would indeed come to the unity of the Church; but they would find in it something higher than the bond of the one faith, the being one in the supernatural unity of the Church. As the Father and the Son are one by the possession of one common nature, so were they to be one in the Father and the Son by the indwelling of the Holy Ghost and the fruition of His gifts. This unity Christ prayed for absolutely, without any condition; He made it an object to be obtained by the sacrifice to which He had consecrated Himself; He prayed for it solemnly as a necessary consequence of the establishment of the Church, likening it to the union between His Father and Himself; He connected it with the mission He was to give that Church, as the proof to all the world that He and His work are of God. Hence it follows that this prayer must have been answered fully from the beginning, that it remains fulfilled for-

ever. The fact of the prayer demonstrates the perfect unity of the Church. Any interpretation, therefore, of the words : "that they may all be one," implying that the prayer is unanswered, or only partially answered, or fulfilled in one age but unfulfilled in another, cannot be tolerated for a moment.

Some may attempt to reconcile the fulfilment of the prayer with the existence of bodies of Christians outside the Church, by distinguishing between the essential and integral unity of the Church. This is one and indivisible in its nature, but this does not involve, they say, the impossibility of parts being cut off of which the loss does not destroy the nature. A man may live for years hale and well, though maimed in hand, foot or eye; so, too, the Church may exist, though deprived of this community of Eastern believers or that community of Western; and the prayer for unity may be for the reunion of these members with the parent body. But this supposes that these communities have carried off as such some of the parent's life and consequently a division of unity. Moreover it is contrary to what the Apostle teaches regarding the perfection of the Church. "She is glorious, without spot or wrinkle or any such thing" (Eph. v, 27).

The prayer, then, "ut omnes unum sint," is for the members of the Church existing within her unity. It is a prayer that they may continue within that unity, and demonstrate the unity of the Church. In general and with reference to the Church the prayer is efficacious. As it is applied to each individual, it, like every other prayer or operation of grace, supposes his free will, and for its efficacy depends upon that free will. One may refuse to consent to the inspirations of grace, he may go out of the Church, he may remain outside, his children may be born and grow up outside, but unless we would suppose them altogether reprobate, the prayer that properly was for them inside the Church, follows them by a kind of necessary extension into their exile calling them back to the unity they have abandoned.

From all this we understand the Catholic sense of the expression, Corporate reunion. It means the return of the members of a heretical or schismatical sect in a body to the Church. It excludes absolutely any idea that the sect has any claim to recognition as sharing in the life of the body; indeed the result of the return of the members is the extinction of the sect, the destruction of its false life, and the reception of its members as individuals into the Church. It therefore is diametrically opposed to the unorthodox, Anglican sense which involves more or less the famous branch theory, which implies the making of terms with the Catholic Church: "If you will recognize our orders or grant us certain privileges, e. g., the use of our own tongue in the liturgy or some modification of the rule of celibacy, we will join you; otherwise we shall remain as we are"; and would have not an act of submission to the supreme authority established by Christ, but a treaty with it on terms of equality. While it is possible that, should a schismatic

or heretical body put itself unreservedly into the hands of the Roman Pontiff, he might make some charitable concessions conformable to the peculiar circumstances of the case, it is certain he would make none that could even give a color to any pretension such a body might have to a standing within the Catholic Church.

Corporate Reunion properly understood has, therefore, a twofold utility. It strikes the imagination of those outside the Church as something great, and therefore could well be a means to promote conversions. It might also make lighter the trial and the burden of each included individual convert. With these in view, Fr. Paul James Francis, who with his community has come into the Church, continues his work, as our readers will see from his letter we publish in this issue, which we commend to their charity.

HENRY WOODS, S.J.

### Spanish Hospitals

A series of articles, "Seeing the Hospitals of Europe," by Dr. Leon L. Watters, is printed in the *International Hospital Record*, a monthly journal for hospitals and allied interests, published in Toronto. The second of these articles has something to say, or rather not to say, with regard to the hospitals of Spain. It is the old, old story, of how utter ignorance can be so much more emphatic in its assertion than knowledge could possibly be. He says: "The hospitals of Spain! Reading the wonder stories of Washington Irving of the splendors of the Alhambra and the fame of the ancient Jewish physicians whose repute resulted in calls to the far-away courts of tyrants, who otherwise did not tolerate their race, conjured up fine visions of what might exist in Spain in the way of hospitals." But alas for our hopes of high-arched Moorish windows sheltering learned science in its battle for health. The hospitals of Spain, like the fabled castles of Spain, are non-existent. In the doggerel of one of our party, 'we looked for the hospitals of Spain, but we searched for them always in vain.'

But, then this party did not have to go to Spain in order to learn all these things. In one of the following paragraphs he says: "But we were saved the trouble of searching out the hospitals of Spain, when one morning there stepped from the boat arriving from Algeciras a dust-begrimed and thoroughly disgusted confrère who had just 'done Spain.' The hospitals of Spain? Why, it must be that the Spanish equivalent for that word had been dropped from the vocabulary, lost in the shuffle and carted away by the Moors when they were driven out of Spain, taking with them all of the impetus to learning and ambition that Spain had."

What an astonishing lack of knowledge this sort of writing manifests. Apparently Dr. Watters knows nothing at all of the fact that in the century after the Moors were driven out Spain rose to the greatest height she had ever reached, and in the history of art, letters, architecture and education was the leader of Europe. From



1550 to 1650 Spain had such marvelous names in her literature as Cervantes, St. Teresa, Calderon, Lope De Vega, Tirso de Molina and others who made a literary epoch which no other country in the world has ever surpassed. At the same time Murillo and Velasquez and Ribera were doing their great work in painting. England had greater writers in Elizabeth's time, but not Spain's great artists. Besides, it was at this time that Spain finished her great cathedrals and made them the admiration of visitors ever since. Her universities during this period probably did the best educational work anywhere in Europe. The German universities had been seriously hurt by the so-called Reformation, the English universities were decadent, and in every way this was Spain's century in the history of the world. This much might be said with regard to the slur on the Moors taking away Spain's intellectual greatness with them.

With regard to our hospitals, it is infinitely amusing to have a visitor from our country, where until twenty years ago most of our hospitals were a disgrace, making little of Spain's hospitals. Spain has not the money that other favored nations have at the present time now. She has, however, some fine hospitals. The hospital of the Princess, built by Queen Isabella just about fifty years ago in Madrid, followed the model of the Lariboisière Hospital in Paris, at that time the best of its kind in the world. It is beautifully situated on some high ground to the north of Madrid. Down at Valencia there is a hospital the description of which as it is given in Burdett's great four volume folio, "The Hospitals and Asylums of the World," may be quoted here, calling attention first to the fact that though built forty years ago, the floors and the lower parts of the walls are of tiles, so that absolute cleanliness can be secured. The doors and the windows are large and high, and there is a ward for convalescents, qualities all of which we have very much wanted in our hospitals and have not secured satisfactorily even yet. Burdett says:

"The buildings are sumptuous, though irregular, giving the establishment the appearance of a small town. It includes a foundling department. The asylum building abuts on the main edifice. Altogether there are eighteen wards with a total accommodation of 1,100 patients, though that number is rarely reached. The men are located on the ground floor, the women on the first floor. There is a door at each end through which carriage and horses could be driven; the windows are high and lofty. Like many Italian hospitals, on taking one's stand at the central point one can look down the four wards successively, which are arranged in the form of a cross. The lower parts of the walls, to the height of five or six feet, are covered with colored glass tiles. There is a ward for convalescents, founded by a noble lady, in connection with the women's department, and containing eight beds. The floors are of splendid white glazed tiles. The foundling department numbers one hundred and twenty cradles. A bathing establishment

also is provided, containing sixteen large stone baths, for use by patients in the hospitals. All patients are admitted without distinction, foreigners on presenting letters from their consuls."

Here in this country we know something about Spanish hospitals. According to Miss Nutting and Miss Dock, in their "History of Nursing" (New York, G. P. Putnam's Sons, 1907), the first hospital ever erected by the Spaniards in Mexico is still in existence. They give two photographs of it which show how beautiful it is inside and outside. It was erected by Cortez in 1524. It is still supported by some of the revenues from his estate. It is a model hospital building, and when we recall what awful hospitals were built in America in the eighteenth and the first half of the nineteenth century, prison-like structures, providing only the most crowded quarters for patients, we can admire all the more the beautiful arcades and the fine large windows of the first hospital ever erected in America nearly 400 years ago.

This young physician, for surely he must be very young, if not physically then mentally at least, could probably learn more about hospital development in Europe from a story of the old hospitals in Spain than anywhere else in the world. There the Reformation did not interrupt nor the Revolution destroy hospitals, and the history of Spanish Charity is one of the beautiful chapters in the history of humanity.

JAMES J. WALSH, M.D.

### Religious Instruction in Schools

In the first volume of his report for the year ended June 30, 1909, which appeared last month, Dr. E. E. Brown, the United States Commissioner of Education, makes extended reference to the fact that "the year 1908-09 has been marked in our educational history by an unusual emphasis upon the moral aspects of instruction." A review of the proceedings of the First International Moral Education Congress held at the University of London in September, 1908, gives the Commissioner occasion to note "the astonishing amount of thought and interest which the topics of Moral Education have aroused, and he affirms that "the discussions of the past year show a marked tendency toward the consideration of morals as an independent and dominant concern in all educational procedure." One is not astonished, then, to find Dr. Brown advocating with grave earnestness the advisability of devising methods of teaching this subject in the public schools, since no object, as he well argues, has taken a serious place in the make-up of an educated man until it has been consciously thought about and studied, and morals can be no exception to the rule. Unfortunately the gratification is not increased as one reads the recommendations made by the Commissioner.

Not many, as he declares, but the vast majority of men and women of this land are firm in their judgment that the strongest motives of moral conduct are to be found

in their religious convictions; nay, they agree that the precepts of moral living are, to say the least, insufficiently grounded and nourished without such religious convictions. To urge the explicit teaching of morals, then, as an important feature of a school system in which, as in our public schools, the teaching of religion is out of the question, is to urge a step forward which the majority will pronounce impossible. The explicit teaching of morals without an explicit reference to the eternal law of God and to its sanction of reward and punishment in a future life cannot be conceived by those who accept man's relation of entire dependence upon the Supreme Being as the foundation principle of morality. Nor will the achievements claimed for France and Japan as regards systematic moral instruction apart from religious instruction, to which Dr. Brown refers, help his plea. Even though one were not to find something of the religious principle in the veneration which impels the Japanese to accept almost as if it had come from heaven the edict of the Emperor making binding on conscience the virtues inculcated in the schools of that people, the paganism of Japan were surely a strange model to set up for Christian lands in a matter so important as moral culture. As for the disastrous consequences that have followed the efforts of the French school officials to eradicate every religious idea from their teachers' minds and from the children's as well, in order that the little ones of the land shall be educated without religion, the less one says the better.

In all probability the United States Commissioner of Education is himself conscious of the truth, unquestioned among believing men and women to-day, that moral training worthy of the name must have its roots in religion. Therefore, as the need of specific moral training in our schools is brought home to him with ever-increasing cogency he must seek a way out of the difficulty with which our public school system confronts him. Hence, mayhap, Dr. Brown's reference, in his recommendations, to proposals that arrangements be made between the educational authorities and ecclesiastical organizations under which pupils should be excused from the public schools for one half-day in the week, in order that they may in that time receive religious and moral instruction in their several churches. The proposal, even though it be haltingly referred to by the Commissioner, marks a decided step forward in the long drawn out conflict for the introduction of specific moral and religious training into our public school system. Of course, Catholics who are firmly convinced of the need of a religious atmosphere permeating the entire round of the school-day, will not be content with a few hours of religious instruction each week; but the recognition of the principle involved in the proposal means much indeed to all, who, through the years of conflict, have borne patiently the burden of sacrifice, which their insistent demands for religious training in schools entailed.

M. J. O'CONNOR, S.J.

## The Socialistic Kingdom of God

### I.

After we have seen what Christian Socialists want to uproot from historic Christianity as pernicious outgrowths, we may well ask them what elements should, in their opinion, be kept as its pure and unalterable substance created by Christ Himself. We are answered that Christianity is essentially the Kingdom of God, that as such it was instituted by its divine Founder, and must be reconstructed in our day after it has degenerated in ages gone by. Undoubtedly Christianity is the Kingdom of God. But again the question returns, how the latter is to be conceived in accordance with Scripture and Christian tradition. Catholics can not possibly regard that as a correct conception of God's Kingdom which directly or by implication excludes from it dogmas as objects of our faith, rites as forms of divine worship, sacraments as means of sanctification, a church organization and hierarchy as teaching and administrative power. But Christian Socialists have searched the Scriptures by modern methods and have found that our conception is obsolete and must be supplanted by a new one, more enlightened and more progressive.

They have discovered that the Kingdom of God, as foretold by early prophets, as announced by John the Baptist, as established by Christ, the Messiah, was a temporal and earthly institution. Let us first hear the Rev. E. E. Carr, the foremost champion in Fellowship of Christian Socialists. Quite of late he writes in his bi-monthly: "When God undertook to uplift the Hebrews of Egypt, He did not come with moral principles and the promise of happiness in Heaven after death. *He came with the promise of deliverance from slavery and want into freedom and plenty on earth.*" After quoting several texts from the Pentateuch, from Daniel, Amos, and Isaiah, he concludes: "The words of Moses and the prophets did not refer to Heaven after death. . . . Moses did not teach about immortality. *He founded the Kingdom on earth*, and the splendid visions and songs of the prophets all climax upon the idea of God's people being freed from injustice, to revel in the joys of God's Kingdom here" (*Christian Socialist*, June, 1909). Of Christ, Mr. Carr says: "Jesus preached the Kingdom continually. In more than fifty places he uses the word Kingdom with reference to the temporal promise. The disciples expected Him to establish it. *He was sorely tempted to establish it by force*, but concluded that the truth alone could make them free. The Kingdom of God must be founded in a real industrial and political democracy of enlightened people" (*Ibid*).

Rev. John D. Long, Secretary General of the Fellowship (1908-1909) says in the same issue of June, 1909: "The Kingdom that Jesus announced was for this world. In one hundred and six texts where He used the expression 'Kingdom,' in more than nine cases out of



ten he was undeniably considering something here on earth. This new order was not fundamentally spiritual as is assumed by most, but fundamentally physical."

Rev. Henry Frank, Ph.D., not less forcibly affirms: "When Jesus or John cry, 'The Kingdom is at hand,' they manifestly referred to the restoration of an earthly theocracy whose government should be on the shoulders of the Son of Man, and who would restore righteousness and justice and honor among men. Every parable of Jesus relative to the Kingdom of Heaven has reference only to earthly conditions and bespeaks his burning passion to establish a state of Justice in human governments and social relations" (*Christian Socialist*, Dec. 15, 1908). According to W. H. Watts the Kingdom of God founded by Christ was a communal brotherhood or a federation of communal societies already existing (*Christian Socialist*, Aug. 1, 1907).

That Christ's Kingdom has for its object the attainment of heavenly happiness, or that its existence extends beyond the limits of earthly life, is likewise directly or indirectly denied. Colonel Larned maintains that in accordance with Christ's teaching, the true attitude of man is not to seek post mortem bliss (*Christian Socialist*, March 15, 1907).

Rev. John D. Long, D.D., is still clearer on the subject. In an Easter sermon delivered in the Parkside Church, Brooklyn, N. Y., 1909, he explains the text of St. Paul, Coloss. iii, 3, as follows: "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. So, too, as in the text, those who were living in the glory of the resurrection were to seek the things that are above, which make for the elevation of human life and for its enrichment. These things above are not the things of a future life, but heavenly things that are to be realized in a new civilization on earth. Ruskin and others have dwelt on the other-worldliness that they opine should characterize the Christian. This is a cardinal error contrary to the teachings of Jesus and to the expectation of the earthly Church. They (the early Christians) had an 'other-worldliness,' but it was of this earth" (*New York Evening Call*, April 13, 1909). It is scarcely necessary to remark that Christian Socialists who with W. H. Watts regard heaven as an unravelled mystery, or rather an absurdity (*Christian Socialist*, May 15, 1907), or who like Prof. Rauschenbusch deny the immortality of the soul, do and consistently must disown any connection of the Kingdom of God with a future life after death.

It matters not that according to Rev. E. E. Carr as well as Dr. Long, the Kingdom of Christ is both spiritual and temporal and takes hold on both the present and the future life. For in their opinion the temporal is primary, the spiritual only secondary in importance. "True," says Dr. Long, "Christianity takes hold upon the life beyond, but if we are to judge the teaching of its founder its primary concern is with the life that is now" (*Christian Socialist*, June 1, 1909). Mr. Carr makes of personal

salvation, which brings happiness in the other world, and salvation of the people, which means deliverance from temporal evils, the following appreciation: "All true Socialists, like Moses, would choose the salvation of mankind rather than the personal favor of God and personal immortality. Moses loved the people more than he loved God, or his own soul—which was the supreme proof that God was in him. The sole object of Jesus, and the sole object of Socialism, is to save the people" (*Ibid.*, Jan. 1, 1909). Moreover it remains yet to be seen what the Reverend gentlemen understand by a future and spiritual life. The conception of the Kingdom of God as merely a temporal and earthly institution fully harmonizes with the views which Christian Socialists hold on salvation and redemption as also on the gospel and the mission of Christ.

"The gospel of Christ," says George Willis Cooke, "is a social gospel. Its chief feature is a fellowship of those willing to serve, a Kingdom in which kindness shall rule, a republic of man in which justice shall be promoted. The proclamation of his purpose set forth social duties as those he desired to advance, including relief to the oppressed, opportunity of the poor, freedom to the enslaved." (*Ibid.*, Aug. 15, 1906.) Christ came, according to Herbert Cash (*Ibid.*, Dec. 15, 1908), to save the world and redeem society, not primarily to prepare men for heaven, according to P. H. Strobell (*Ibid.*, July 1, 1907), as a champion of a great movement for a righteous civil order. When Christ declared his mission (Luke iv, 18), he spoke as Mr. Carr opines (*Ibid.*, Jan. 1, 1909), only of temporal evils from which he was to deliver men without mentioning souls at all, and taught, as H. Esell explains, a salvation here and now in the flesh with the promise of more life, comfort, and happiness here on earth. (*Ibid.*, July 1, 1908.)

Professor Rauschenbusch comprises in terse language these utterances when he says: "The Kingdom of God is a collective conception involving the whole social life of man. It is not a matter of saving human atoms, but of saving the social organism. It is not a matter of getting individuals into heaven, but of transforming the life on earth into harmony with heaven." ("Christianity and the Moral Crisis," p. 65.)

Undoubtedly if Christ has come to save the social organism, not human individuals, to champion a better civil order, not to prepare men for heaven, to bring joy and happiness in the flesh and upon earth, not to redeem their souls for an immortal life after death, he must have founded only an earthly and temporal, not an eternal and spiritual kingdom.

JOHN J. MING, S.J.

(To be continued.)

A meeting of priests and ministers lately reported in the New York newspapers has excited the curiosity of some readers of AMERICA. We can assure them that if it took place at all it was perfectly harmless. Vice is not afraid of men who fear to act in the open.

### Death of Cardinal Satolli

His Eminence Francesco Cardinal Satolli died in Rome on January 8. In recent times no figure was more in evidence in the College of Cardinals among whom his keen intelligence and activity won him a place of honor. He was born at Marsciano, in Perugia, July 21, 1839, studied in the diocesan seminary, and took his doctorship of philosophy at the Sapienza in Rome. In 1880, Pope Leo XIII, who had known and appreciated him during his episcopate in Perugia, called him to Rome as professor in the Apollinare and Propaganda Colleges, and in that capacity he soon gave evidence of his masterly speculative genius. Soon after, he was appointed Rector of the Græco-Ruthenian College, and in 1886 became head of the Academy of Noble Ecclesiastics, which flourished under his care. In 1888 he was named titular Archbishop of Lepanto.

Cardinal Satolli first came to this country in 1889 as the Pope's representative at the celebration of the centennial of the establishment of the Catholic hierarchy of the United States, the first Catholic Congress, and the inauguration of the Catholic University in Washington. In 1893 he was here again as delegate to examine into the affairs of the Church, and to represent the Pope at the Chicago Columbian Exhibit, reaching New York on October 12 with Mgr. Denis O'Connell, then Rector of the American College in Rome. While in Chicago he offered the prayer at the closing exercises of the World's Fair, October 21. Later, from November 16 to 19, he attended the third annual conference of the archbishops of the United States held in New York City and offered fourteen propositions for the settling of the education controversy then agitating the Church in the United States, a document, he declared, which represented the mind of the Sovereign Pontiff. He also informed the prelates that it was the Pope's desire to appoint a permanent Apostolic Delegation in the United States with the concurrence of the archbishops. Mgr. O'Connell returned to Rome on December 17, and on January 17 sent back this cable from there to Mgr. Satolli: "The Apostolic Delegation is permanently established in the United States and you are confirmed as the first Delegate." The Rev. F. Z. Rooker, of Albany, N. Y. (the late Bishop of Jaro, P. I.), was named as the secretary.

The establishment of a permanent Delegation marked a period of transition as well as of development of the Church in this country. This new bond with Rome was to strengthen the Episcopate while it handled ecclesiastical matters more expeditiously. The task was a delicate one; the success with which it was accomplished was a tribute to the insight of character possessed by the Sovereign Pontiff, and a proof that Mgr. Satolli

knew thoroughly the mind of his august patron and had the sterling qualities and the tact requisite to secure the acceptance of the wishes of Leo XIII by all. During the first year of his permanent residence here he became at his own request a member of the faculty of the Catholic University, where he delivered a series of lectures on the philosophy of St. Thomas, which may be said to have closed his long and brilliant career as a professor. On November 29, 1895, he was created a cardinal priest, receiving the red biretta at the hands of Cardinal Gibbons in Baltimore on January 5, 1896. Relinquishing the office of Apostolic Delegate to Archbishop Martinelli, he sailed for Rome on October 17, and received the other insignia of his new rank from the Pope on December 3. On June 22, 1903, he was promoted to the dignity of Cardinal-Bishop and transferred to the suburban see of Frascati. His third visit here was in the following year to officiate at the wedding of the daughter of his friend, Marquis Martin Maloney, at Springlake, N. J., on June 22, 1904. After this ceremony he went to the St. Louis Exposition and made a short tour in the West.

Cardinal Satolli was for several years Prefect of the Congregation of Studies. He was a philosopher and a theologian rather than a diplomat or an administrator, and up to the end he remained devoted to speculative thought. Among his writings are a valuable "Commentary on the Summa of St. Thomas" in five volumes, essays on the "Beautiful and True in Relation to the Study of Nature," and on the "Variety of Systems and Essential Defects of Modern Theology." His treatise on Concordats will always be valuable, as will likewise his all too little known treatise on philosophy, which is remarkable for its clearness. A contribution from his pen on "The Election of Ministers in the Primitive Church," appeared in the *American Ecclesiastical Review*, June, 1893. A convinced follower of St. Thomas, he ably seconded Pope Leo's efforts to bring back the Thomistic philosophy. As Archpriest of St. John Lateran he took part in the restoration of that basilica, but did not quite approve of the artistic detail of the monument to Leo XIII there. He took an active part in the election of Pope Pius X. A facile and eloquent speaker, he was a pleasant conversationalist, and his house in the far off Lateran quarter was a place of constant pilgrimages for his many friends from Europe and America.

Though his years had reached the scriptural limit, it was hoped that he had yet many years of service to the Church. By the Catholics of the United States he will be specially remembered as the first of the distinguished Apostolic Delegates accredited with a permanent mission to this country, and the first foreign Cardinal ever to touch these shores.



### The Children of Our Lady of Loretto

A service of exceptional interest was held last Sunday evening at the mission church of Our Lady of Loretto in the heart of the Italian quarter, New York City. There was the singing of ancient Christmas carols, a cantata, "The Star of Bethlehem," with a sermon by the little son of an Italian workingman, nine-year-old John Fugarino. The procession of the singing children through the aisles, the Shepherds and the Kings and the Angels, all personated by the little ones, the unaffected modesty of the select choir after they had taken their places in the sanctuary which was brilliant with lights and decorations, the musical richness and incomparable tone of the soft Italian voices, exquisitely trained, their reverential attitude when during Benediction they stood in graceful phalanx on either side like angels guarding the Sacred Host and chanted the Benediction hymns, made up a scene of fairy-like enchantment not soon to be forgotten by those present.

Rev. William H. Walsh, S.J., the rector of the church, is an enthusiast on children's singing, and out of six hundred boys and girls he had trained as choristers he picked thirty boys for the occasion. It is a pity that the service was not held in one of the large churches of the city where the results accomplished could be witnessed by thousands instead of the few hundreds that were crowded into the little chapel. The result would be a wider interest in devoted labors of priests and laity among the Italian immigrants. The beautiful service suggests what might be accomplished in other Italian parishes to develop the natural instinct of the race for what is beautiful in art and religion and to hold fast the Italian children to the faith of their fathers. Other agencies are active in weaning them away, and whatever money can do to proselytize is daily made use of by Baptists and Presbyterians and Episcopalians to ensnare Christ's little ones. Under the pretext of educating the benighted foreigners, halls are fitted up, lessons given gratis in English and in music, and the liturgy of the Catholic Church openly used as a decoy.

Catholics are generous where the Faith is concerned. But the needs and the possibilities must be brought home to them before their interest is aroused. The existence of more than forty parishes in the Archdiocese of New York, given over largely if not exclusively to the care of the Italians, speaks loudly of the zeal and devotion of the Most Rev. Archbishop and his clergy for the entire flock committed to their charge. An organized effort, in which the laity would assume a prominent part, to rescue these children from the vultures that prey on them, and to furnish them with the means in the shape of schools and special classes in which the study of the useful and the artistic are combined, would go far towards counteracting the agency of evil and preventing the leakage from the Church now unhappily existent.

E. SPILLANE, S.J.

### CORRESPONDENCE

#### The Catholic School Question in British Politics

LONDON, DECEMBER 29, 1909.

Last Sunday in all the Catholic churches of England and Wales a joint pastoral letter of the bishops was read which dealt with the question of the elections. The letter begins by urging on all the duty of praying that the electorate may be guided to a wise decision:

"Catholics, bound by their religious duty to love their country and to be keenly interested in its welfare, cannot be indifferent to the serious political crisis through which we are now passing. Whatever view we may take of the various questions which divide the different schools of political thought, we know that their ultimate decision must vitally affect the future of the nation."

After directing public prayers to be said in the churches the bishops go on to say:

"While in the case of practically every other matter of current political discussion, Catholics will be found holding widely different opinions, there is one question so vitally affecting the interests of religion that there is no room for difference of opinion among those who have the interests of the Church really at heart. This matter of paramount importance is the efficient maintenance of our distinctively Catholic schools. You know the history of the last four years; how repeated efforts have been made to pass laws which would have done irreparable harm to our Catholic schools; how, in spite of every representation, the Government refused to make any arrangements which the bishops could have accepted as a definite settlement of the question. The united efforts of the bishops and clergy and of the laity, without distinction of political party, were able to resist, and with God's blessing, ultimately to overcome these repeated attacks upon our schools, but we shall not easily forget the terrible anxiety which we have passed through and the memory thereof makes us view the future with most serious disquietude, for we have no kind of assurance that these attempts will not be renewed. As we have so often pointed out, the question, in our eyes, is in no sense a political one. It is a matter of vital religious import."

They therefore direct that in each constituency the candidates shall be asked to give a pledge that they will support fair treatment for the Catholic schools, and they urge Catholic voters to sink all merely political issues and vote only for those who give a satisfactory pledge on this point. In order to concentrate attention on the one all important issue they direct that candidates shall not be questioned on their views as to the king's coronation declaration, or other minor Catholic disabilities, or on convent inspection. Finally they "beg the clergy to abstain from all allusion in church to the political crisis," except in asking for prayers and communicating to their people the replies given by candidates to the question as to the schools.

I must say frankly that it is to be feared that this grave and moderately worded admonition from the bishops will not unite the Catholic vote. The Irish element is strong in most of the places where there is any large body of Catholics, and Mr. Asquith's promise to make Home Rule a plank in his platform will secure many of their votes for Radical candidates whose views on the school question are unsatisfactory. I do not for a moment say that in thus voting the Irish electors will be conscious of

disloyalty to the interests of Catholic education. They will be influenced by Mr. Dillon's oft-repeated saying that with more than eighty Home Rule members in the House of Commons the Government will be unable to carry legislation against our schools. Unhappily this is an illusion. Mr. Birrell's Bill was carried in spite of a splendid fight made by the Irish members. It was the House of Lords that prevented its enactment, and if Mr. Asquith returns to power the House of Lords will be crippled. Mr. Asquith and Mr. Lloyd George have both pledged themselves that if the Liberals remain in office an Education Bill that will satisfy the Nonconformists will be part of their program.

While our bishops have directed the priests to keep politics out of the pulpit during the elections, every Nonconformist chapel in the land is being turned into an electioneering agency, and sermons are being preached from their pulpits that are undisguised political addresses. "No dogma in the schools"—"no denominational tests for teachers," "neither Rome nor Canterbury on the rates"—these are the watchwords of Presbyterian, Methodist and Congregationalist preachers. They denounce "clericalism in politics," but their whole church organization becomes for the time a political machine.

The *Daily Mail*, while denouncing the Government for allying itself with the Socialists, has opened its columns day after day to the most prominent and influential Socialist in England, Mr. Blatchford, in order to work the German scare for all it is worth. The object of this campaign is to frighten voters into supporting the Unionists as the party most likely to maintain a strong army and navy. The veteran Socialist Hyndman is a supporter of Blatchford's militarist views, but most of the party are opposed to this warlike talk.

It is pitiful to see a Conservative journal of wide circulation enlisting Blatchford's services for vote-snatching purposes. It can hardly fail to increase his personal influence and attract more readers to his own paper, the *Clarion*, in which he not only advocates Socialism, but vigorously attacks all Christian ideals, on the avowed ground that the Christian religion is an obstacle to the Socialist propaganda. But on both sides the professional politicians and their henchmen in the press are in too many instances thinking only of what will attract votes, and there is a terrible outpouring of mendacious misrepresentation and unfair argument in both the opposing camps. It is enough to make one sick of politics.

By a friendly arrangement between the Liberals and the Labor party in most cases the splitting of the pro-Budget vote will be avoided by a combination of forces. This will secure the return of a strong Labor contingent, at the expense of the official Liberal element. It will have a more Socialistic tinge than in the last Parliament, for the Socialists have driven several men out of politics who were Labor men only and would not accept the Socialist program. Thus Mr. Richard Bell, a veteran Labor member, and for many years the tried and trusted representative of the railway workers, has had to abandon his candidature, because he refused to be a mere delegate of Socialism. In about a dozen English constituencies, and two or three in Scotland, the Socialists have refused to withdraw their man in favor of the Liberal candidate. In all these cases the seat is actually held by a Liberal and the result of the split vote will be that in most of them a Conservative will be elected. A. H. A.

Marquis Cusani-Confalonieri, Italian Minister at Berne, has been appointed Ambassador to Washington.

### Some Lectures and Lecturers in Paris

DECEMBER 20, 1909.

One of the latest developments of social life in Paris is the increasing number of lectures, or "cours" and "conferences," as they are called here, that take place daily on subjects religious, social, historical and literary. There is no denying that fashion has something to say in the matter and that many a Paris "élégante" considers it good form to attend these lectures, but as, in this case, fashion serves a good cause, it would be invidious to criticize motives, where results are evidently excellent.

Even more strongly than the written word, the spoken word carries knowledge, conviction and enthusiasm to those whom it reaches. The French tongue seems to lend itself more easily and gracefully to the purpose than our stiffer and more forcible English language, just as the French temperament, impressionable and artistic, possesses certain inborn gifts of speech that are more rare among our reserved and self-conscious countrymen. The greater number of these conferences are intended for women and young girls, belonging to the upper classes, and there is no doubt that they bring a more serious element into lives that are chiefly absorbed by society duties and pleasures. Without demanding any great mental effort on the part of their hearers, the speakers at these Parisian conferences, open out new vistas of thought and knowledge and this, in itself, is a fortunate circumstance.

The real campaign of lectures and conferences may be said to begin in January, when the Paris season has commenced in earnest and the celebrated Academician, M. Jules Lemaitre's lessons on Fénelon promise to be the literary event of the spring of 1910, but, in the meantime, certain well-known lecturers have taken up their subjects and, during the last month, many interesting "cours" have attracted a sympathetic and eager crowd. At "le Foyer," a social institution founded for the training of young girls by a wealthy and devout Catholic, Madame T., a series of conferences have just taken place on the provinces of France. These particular lectures are in themselves worthy of notice, the speakers being men of talent, whose treatment of their subjects is marked by much artistic and literary feeling; moreover, they are the outcome of a movement called "le régionalisme," that is fast gaining ground throughout France. As our readers know, the kingdom was, before 1789, divided into provinces, a division far more rational, besides being more picturesque, than the present division by "départements." With the ancient provinces are connected historical traditions, local customs, traits of speech and temperament that give a distinctive character to the Bretons, Normans, Gascons, Provençaux, Burgundians, Tourangeaux, Flemish, as the case may be. Within the last few years, efforts have been made to revive or to preserve the local industries, the historical or literary treasures of the provinces, for, if they no longer have an official existence, they possess a lasting interest and their history is closely bound up with that of France. The leaders of this movement do not pretend to reestablish the official and postal divisions that existed before 1789, an absurd and impossible task, but merely to guard against oblivion the picturesque or artistic memories of the old French provinces, that form a valuable portion of the national heritage. With this object, many societies have been founded: archeological, antiquarian, historical and literary; ancient buildings, doomed to destruction,



have been preserved; local poems, traditions or legends have been sifted and reprinted, in some cases, local industries, such as lace making in Normandy, have been revived.

The conferences at "le Foyer" are another manifestation of the same spirit. They were inaugurated on November 29 by the eminent writer, M. Henry Bordeaux, who, himself a native of Savoy, spoke charmingly of his own land. He set forth the moral temperament and gifts of its sons, rather than its natural beauties, which any guide book is able to describe, and chose St. Francis of Sales as a typical Savoyard, at once gentle and firm, poetical and practical, sweet and strong.

A week later, another speaker took for his theme his native country of Gascony. M. Fernand Laudet, the director of a popular magazine, *La Revue Hebdomadaire*, is a graceful writer as well as an excellent orator. He described, with a subtle charm, the inner soul of the country that gave to France, Henri IV, her most popular king, and to the world St. Vincent of Paul, active, broad-minded and essentially practical. Last Monday M. Charles le Goffir did the same for the province of Brittany which, as our readers know, has more than any other district kept its faith, its national habits and beliefs, even its superstitions. Although three hundred years have passed since the marriage of its last independent sovereign, Duchess Anne, made Brittany French, its people are still a separate race, they have a distinct personality, to which they cling with pathetic faithfulness, a poetry, dreamy and melancholy in tone, but at times exceedingly beautiful; old customs that are handed down from one generation to another as a precious heritage.

Nothing can be more different from the alert, quick-witted, self-satisfied Gascon, than the dreamy, unpractical Breton, but these very contrasts are interesting and the strength of a nation lies, in a certain measure, in the varied gifts of its sons that, completing each other, contribute to the general welfare. The "Régionalistes" campaign is one that excites interest and sympathy and a conference on la Provence, the land of the sun, is forthcoming shortly. Another centre of lectures is the association called "L'Action Sociale de la femme," but here social subjects are more to the front and the audience is almost entirely feminine.

At the "Institut Catholique," the Catholic University of Paris, the "cours" of a young professor, M. Gustave Gautherot, are deservedly attracting attention. M. Gautherot has taken for his subject a well-worn theme, the Revolution of 1789, an upheaval, whose after-effects still control the destinies of modern France, but he treats it from a special standpoint and with undoubted talent.

The aim is to prove that, contrary to the generally accepted notion, the Revolution was not the spontaneous outbreak of a trampled down and miserable people, but a movement that had been carefully prepared and fostered by men with a definite object in view. That certain abuses existed under the old "régime" is an undoubted fact, but these abuses, of which so much has been said, were the pretext, rather than the cause of the Revolution. M. Taine, who was no clerical, has some striking passages to this effect. M. Gautherot prepares his lessons according to the modern system of criticism, he disregards second hand evidence, goes straight to the public archives, leaves nothing to chance or to the imagination and supports his assertions by first rate proofs. If these assertions are startling, it is because truth is often stranger than fiction. The lesson delivered on December 11 was particularly felicitous. The subject was

the meeting of the States General in the spring of 1789, a crucial moment in the history of the French monarchy. Among the deputies who congregated at Versailles, many were well-disposed men, but totally out of touch with the new currents of opinion, others, at their head the Duke of Orleans, Philippe Égalité, had a preconceived plan and were the real makers of the Revolution. The philosophical teaching of the eighteenth century had destroyed the ideals of religious faith and respect for authority; these safeguards having disappeared, the field was free for evil passions to have full play. The blindness, credulity and optimism of the well-thinking and religiously disposed men of the day made the great upheaval possible.

M. Gautherot has a good delivery, clear and rapid, he endeavors to convince his hearers rather than to stir their emotions, he is accurate, rather than poetical, but, almost in spite of himself, the tragedy of his theme gives it a dramatic interest and certain traits of 1789 are curiously up to date in 1909. Other conferences, on varied subjects, chiefly historical and literary, are announced for the coming spring. Besides M. Lemaitre's lectures on Fénelon, other Academicians, M. d'Haussonville, M. de Ségur, M. Frédéric Masson, will treat the subject that they have made their special province.

AN ANGLO-FRENCH CATHOLIC.

#### Political Divisions in Belgium

LOUVAIN, DECEMBER 10, 1909.

The military bill that has been troubling the peace of the country for the last few months has at last been passed in the House. The vote was 49 Catholics against 104 allied Catholics, Liberals and Socialists. The country is by this time almost used to this anomalous situation and from all sides reports come pouring in of resolutions taken by the different Catholic associations ratifying the course pursued by the Government. This can be taken as a safe sign that the Catholic people are gradually won over, and each day the probability of a crisis grows less. The measure passes immediately to the senate. There the Catholic majority is divided almost exactly as in the House, but by the peculiar state of the institution, there will be needed only ten Catholic votes to assure the passing of the bill, which votes it will assuredly get. Many, however, are indulging the hope that the Senate will amend the bill in such a manner that when it returns to the House, it will meet the approval of the whole Right who can then vote it without the hated help of the Left.

On the last day of the discussion in the house a significant incident occurred, one that twice necessitated the suspension of the session, and caused the death, by heart-failure, of one of the press representatives. It was when M. Beernaert, the most highly and most justly honored of all Belgium's statesmen, rose to say he could not vote with the Government, though in the previous vote he had declared for the suppression of substitution, the great point at issue, for, as he said, though this latter was the dream of his life, it came into the world in such unnatural circumstances that he could not, in this instance, give his adherence to the Government who had fathered it. All during his speech the venerable Minister of State—he is 82 years old—was interrupted by the frantic insults of the Socialists, but, as everyone realizes, he is too high placed in the public esteem to be reached by the accusations hurled at him. The next questions before the House are the Congo Budget and the Congo Reform Bill.

# A M E R I C A

## A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JANUARY 15, 1910.

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### The Nicaragua Imbroglio

Nicaragua has not yet afforded the Dove of Peace a place where her foot might rest. After his enforced resignation, Zelaya undertook to leave the country on H. B. M. S. Shearwater, but the British minister, acting under orders from the Foreign Office, laid down as a necessary condition that the discomfited Executive should solemnly promise never to return to his distracted country. Objecting to the plan, Zelaya left on the Mexican gunboat Gral. Guerrero, in plain sight of the Americans who could have seized him, had they so willed, before he was aboard. The trip from Corinto to the port of Salina Cruz should have taken three days in normal conditions, but the Mexicans, possibly fearing pursuit and boarding, set their passenger ashore at Salina Cruz fifty hours after he had sought their protection. He proceeded at once to the city of Mexico, where he received visitors and spoke with more volubility than discretion until advice, probably from wise old Ignacio Mariscal, the Minister of Foreign Affairs, made him more close-mouthed.

General Estrada, strong in the support of Guatemala, even if formal recognition has not been granted him by the United States, plainly thinks that he is the one leader qualified to direct the destinies of his country. Hopes of reconciliation or of an accommodation through the mediation of General Fornos Diaz of the revolutionary army, who was personally on friendly terms with President Madriz, Zelaya's successor, were dashed to pieces by the accidental drowning of Diaz while on his mission of peace to Managua.

President Madriz has relieved the situation by abrogating some of Zelaya's most offensive measures regarding monopolies, but he has shown no intention of resigning in favor of Estrada. Thus far, the active military oper-

ations have taken place in the most thinly settled part of the republic. It remains to be seen what the people, civilians and soldiers, will do, if Estrada enters the lake country nearer Managua.

Whether Madriz acted from worldly prudence or from a sense of justice in denouncing Zelaya's execution of the two Americans, is a question not easily answered, but his move certainly served as a check to any unfriendly action by our Government. Should Nicaragua demand Zelaya's extradition with the intention of putting him on trial for abuse of power or even for murder, it remains to be seen what course Mexico would pursue. It seems plausible at this writing that whatever reasons might be alleged by Nicaragua, Señor Mariscal would find some way of showing all diplomatic courtesy and keeping Zelaya in Mexico. By common consent political offenders are not considered extraditable, and here Mariscal could rest his foot. If the United States should back up Nicaragua's demand, the affair would be much more critical. The impression in Mexico is that Zelaya will speedily wing his flight to Europe, where some friends of his have preceded him. In the meantime, Nicaragua men and boys are marching and countermarching and shooting and suffering and wondering what it is all about.

### A Non-Religious Funeral in Montreal

*L'Action Sociale*, of Quebec, in its issue of December 27, published a letter from its Montreal correspondent, who reported that the late Dr. P. Salomo Côté, one of the editors of *Le Canada*, had been given a non-religious funeral, the cortège being followed by Hon. L. O. David, senator, Judges Lafontaine, Saint-Pierre and Choquet, and about one hundred and twenty other citizens. The remains were taken to the crematory for incineration. On December 30, there appeared in *L'Action Sociale* a letter from Senator L. O. David, explaining that when he accepted an invitation to attend this funeral he was not aware of anything that would prevent him, as a Catholic, from accepting it. The funeral procession had already started when he learned that, instead of the body being taken to the Catholic cemetery, it was going to be cremated in the Protestant cemetery. He then noticed that there was no cross on the hearse, and he immediately quitted the ranks of the walking mourners and returned to his home. The subsequent reports of certain newspapers threw additional light on the character of this ceremony and convinced him that he must "disengage his responsibility." The Senator furthermore wrote that he was authorized by Judges Lafontaine and Choquet to say that they were present at this funeral under the same misunderstanding as himself. This is probably the first time that a nominal Catholic has been carried to the graveyard without any religious ceremony and with so large an attendance of prominent so-called Catholics. The *Action Sociale*



was the only Catholic daily to protest against this public scandal, which is significant of the growth of religious indifference among men who, having been brought up as Catholics, have gradually been tainted with freethinking principles and anti-clerical sentiments. *Le Soleil*, of Quebec, a professedly Catholic paper, edited by a native of France, was particularly bitter against *L'Action Sociale* for denouncing the scandal and accused the latter of acting through hatred of the late Dr. P. S. Côté. *L'Action Sociale* replied that it did not even suspect the existence of Dr. P. S. Côté until it heard of his death and funeral.

### Galileo's Tercentenary

In a notice of a celebration at Amherst College, January 8, of the tercentenary of Galileo's first astronomical discovery with the refracting telescope, the *Sun* of this city tells how some inquisitive students questioned Prof. David Todd's assertion that Jupiter's four moons were first discovered by Galileo. The authorities referred to by the students credit Simon Marius with the discovery of the Jovian moons in December, 1609, though with the telescope invented by Galileo. On the same good authority, they might have questioned another statement of Dr. Todd in which Christopher Scheiner, a learned Jesuit astronomer and mathematician of the seventeenth century, is made to deny the possibility of spots on the sun. Dr. Todd should know that it is commonly admitted that the three astronomers, Galileo, Fabricius and Scheiner, through independent investigations and observations, discovered the sun-spots within short intervals of one another, and that each made known the discovery in separate and independent publications. Father Scheiner, it is true, was mistaken in his first explanation of the phenomenon which he discovered, but he soon admitted his mistake. Galileo was in no better plight in regard to the discovery, since he, too, blundered in his first attempt to explain the sun-spots. Naturally in the controversy as to priority of discovery which followed the publication of the observations of Galileo, Fabricius and Scheiner, some sharp things were said on all sides—but it is a late day to attempt to deny to Father Scheiner the honor of early knowledge of sun-spots, as does Dr. Todd in his off-hand talk to the young astronomers of Amherst.

### When Is a Door Not a Door?

Kansas City, the P. E. diocese, has a diocesan seal of the most ecclesiastical appearance. There is a shield looking not unlike a Gothic chasuble, bearing what at first sight appears to be a huge pallium. We know where Canterbury got its pallium, from the Pope who made it the metropolitan see. But where did Kansas City get the pallium? The explanation is simplicity itself to one who knows or who reads the *Living Church*, which is the

same thing, and may be given in the form of the old riddle. When is a pallium not a pallium? Answer: When it is an abstract form expressing the junction of the Missouri and Kansas Rivers at Kansas City. The ears of corn on each side of what we may call the stem of the abstract sign are easily explained; for Missouri and Kansas are great corn-growing states. But the mitre, the key and the crosier are doubtless abstract forms also; and we would like to know what they mean in Kansas City. The crescent moon between the arms of the abstract form is, of course, another abstract form. But this we can interpret. It expresses the *genus mutabile* of P. E. prelates.

### A Lesson from Montreal

A curious though indirect and not yet publicly noticed revelation of the astounding ignorance of Catholic activity which obtains in the non-Catholic world is the sudden and widespread agitation among the most prominent non-Catholic citizens of Montreal for the immediate equipment of an emergency hospital on the plea that it was an urgent necessity because there were absolutely no beds to spare for typhoid patients in any of the hospitals, while all the time, as Archbishop Bruchési informed the citizens' committee, there were over three hundred beds ready for typhoid patients in the Catholic hospitals of Montreal. Three hundred and fifteen is about six times the number the new Typhoid Emergency Hospital, improvised with a great flourish of trumpets and high praise of self-sacrificing citizens and subsidized by donations amounting already to fifty thousand dollars, can accommodate. Now one could understand this ignorance of the actual resources of a city in such places as Toronto or Victoria, B. C., where Catholics are a comparatively unimportant minority and therefore do not attract much attention. But it is very difficult to realize the purblindness, as to easily ascertainable facts, of philanthropic and generous non-Catholic citizens in such an overwhelmingly Catholic city as Montreal. Not only is the vast majority of the population Catholic, but the government of the entire province of which Montreal is the largest city, and of that city itself, is in the hands of Catholics, who are always ready to let non-Catholics know what the numerous charitable institutions of the Catholic Church are doing. And yet the intelligent ladies and gentlemen of the Citizens' Emergency Fund never discovered, till after they had got fifty beds ready in a factory swiftly transformed into an emergency hospital, that there were about six times as many beds free of cost to the poor in Catholic hospitals. If such ignorance prevails as to contemporary events what wonder that the ignorance of the non-Catholic world as to the past history of the Catholic body should be so dense? Once a man has adopted as a first principle the utter impossibility of Catholics doing anything praiseworthy he must suffer the consequences of his ignorant contempt.

### A Physician's Warning

A very sensible and instructive article in the December *American Journal of the Medical Sciences*, by John K. Mitchell, M.D., calls attention to the danger and exposes the practice and pretensions of the Emmanuel Movement. The Emmanuelists make the occasional failures of all physicians and the inefficiency of some, a charge against medical practice in general, while the very best practitioners, they say, are materialists and therefore incapable of treating psychological cases. Dr. Mitchell retorts the charges moderately but effectively. "The best men of our profession," he adds, "regard as a poor physician a mere mender of broken bones who is not concerned for the spirit as well as for the flesh." The assistance of an intelligent and tactful clergyman is welcomed; his authoritative re-assurance is often helpful; but Dr. Mitchell has usually found ministers of small helpfulness, sometimes from want of knowledge of the world and of men, and oftener from inexperience in mental disorders and from lack of training.

To his general experience of ministerial unhelpfulness the doctor makes one exception. He admits the much greater success with which the Roman Catholic priest handles such difficulties—of discriminating between nervousness and the imaginary ailments of hypochondriacs who "enjoy ill-health," and of proportioning doses rightly to emotional subjects—and he attributes this success of the priest not merely to the confessional, which is probably only one factor, but mentions his elaborate training, the intimate personal character of his relations with his congregation and his more absolute authority, as other important elements. We might add that the priest, far from interfering with the physician recognizes his authority in matters that pertain to his profession and works in accord with him. Contrary to the Emmanuelist theory the writer insists that the usual cause of hysteria and nervousness is not moral but physical; that suggestion, the standard psychotherapeutic prescription, will never cure organic troubles, though it may give temporary relief; and that in neurotic cases it weakens the will power and leaves the patient less capable of acquiring self-control, the faculty he is most in need of. Suggestion, he asserts, is hypnotism pure and simple and this surrender of one's personality, one's mental independence, into the hands of another, decreases the power of self-control, obviously weakening the will and produces chronic enfeeblement. So serious is this danger considered by all physicians of repute "that the use of hypnotism in any form, manner or degree is a matter which should be under legal control. It is a dangerous remedy in the hands of the best qualified medical man and utterly to be condemned when used by any one not a qualified and responsible physician." The warning is timely and the proposal is well worthy the consideration of our legislators.

### Another Correction

A week or two ago we had to correct an account to which the Milwaukee *Living Church* gave currency, of a number of Catholics and a priest who were said to have passed over to Protestantism. The same paper in its number of January 1 publishes a letter concerning a certain Professor Bartoli who, once a Jesuit, has become a Protestant. The account given is incorrect. Father Bartoli was not a Doctor in Theology, for the simple reason that Jesuits do not take degrees in Theology. He was a writer on the *Civiltà Cattolica*, and St. Cyprian had about as much to do with his leaving the Church and associating himself with the Waldenses as the man in the moon. Some day, should occasion call for it, we may give the entire history, which is now in our possession.

Reports in local wholesale drygoods concerns tell of a curious economic evolution of the shirtwaist workers' strike. The manufacturers and employees in this trade are almost entirely Jews. As a result of the present strike it is declared that the manufacturers, although themselves Jews, are refusing to employ any but Christian women in their shops. They assert that the young Jewish women, like the men, are demoralized by Socialistic theories that make them antagonistic to all rational authority and discipline and utterly devoid of any sense of a personal duty and responsibility in regard to their work. Manufacturers are refusing to hire any more of them and are taking into their employment only Christian women uncontaminated by the subversive influence of Socialism. It is impossible, the leaders in this trade declare, to do business otherwise with any certainty of satisfactory results in the work given out.

It has leaked out, says *El Tiempo*, of Mexico, that at the Pan-American love feast in Washington, Andrew Carnegie, the guest of honor, took occasion in his remarks to compare the policies of Mr. Knox and Mr. Root towards the other American republics. As the comparison was very much in favor of Mr. Root, who was also present, Mr. Knox resented the criticism and informed Mr. Carnegie that his views on the Nicaragua question were out of order and that nobody had asked him to ventilate them. Calmer spirits then intervened and the unpleasant incident was drowned in the good cheer that followed. *La Patria* calls on all Latin Americans to unite against "Yankee rapacity and down-right national depravity."

When lately it seemed that the costly Spanish punitive expedition had accomplished its purpose so fully as to warrant the return to Spain of a part of the troops, a fanatical Mussulman threatened to precipitate further warlike operations by preaching a holy war with the object of driving the Spaniards entirely out of the country. Military supplies have reached him from Germany.



## LITERATURE

## THE POSE IN LITERATURE

In a note introducing the second instalment of the "Japanese Letters of Lafcadio Hearn," in the *Atlantic* for January, the editor of the letters offers an explanation for the difference of attitude towards Japanese life and customs as observable in the works published by Hearn, and in his private letters. In the former Japan is etherealized and sublimated into a public defense, artistic and indirect, of the author's rejection of Christianity, and his adoption of a pagan creed and citizenship. In the letters, however, where we discover him off his guard and resting, so to speak, after his hours of forced posing, he is frank in his disgust and does not hesitate to speak of Japan and the Japanese in most disrespectful language.

The point is a valuable one to call attention to. We do not say Hearn was a hypocrite. He was merely an artist, whose search for beauty went astray for lack of compass and sextant. Whilst he was writing he believed everything, no matter how remote from his saner convictions, that he put down on paper. That is a characteristic of the literary temperament allowed to run wild. William Butler Yeats, for instance, calls on all the gods to testify to his firm belief in fairies and second sight and evocations of dark spirits; and yet we are sure Mr. Yeats can stroll at midnight through any graveyard in Christendom without so much as blenching. It is all a pleasant pretence—this enthusiasm about strange magics and occult doings in lonely moorlands under the winds and stars. Sensible persons do not say, "Pshaw! all nonsense!" They lend themselves momentarily to the illusion of the writer. They get some fun out of it: it is reminiscent of a youth which played seriously at being an Indian and attacking a stage-coach, or of being a scowling pirate and boarding a Spanish galleon freighted with gold from the Barbados.

But, alas! for the limitations of readers. They change the rich brew of the poet into a Circe's cup. The unfledged innocents and the literalists, who believe everything in print though it appears only in the magazine portion of a Sunday paper, and the uneasy consciences that welcome self-delusion from every quarter, take all this excellent fooling of the artists seriously. They read Lafcadio Hearn and begin to exalt Brahma and Confucius above all things in heaven and earth; they read William Butler Yeats and begin to feel a real grudge, that actually distresses them, against the hard, unpoetic commercialism of this age and the vulgar definiteness of Christian dogma.

Now, it is a safe wager that when Mr. Yeats puts away the powder-puff and rouge-pot after his little act before the public, he is just as sensible as you and I, and no more believes in leprechauns and sidhes than Lafcadio Hearn believed, when off literary duty, in the pure and delicious charm of Japanese paganism. The stout, self-sufficient, arrogant literary artist gives himself away in private letters which are published after his death. In undress he is not nearly so positive, nor does he put on so many fine airs, as when on the stage. No great writer is a hero to his private correspondent. Ruskin, who during a long life talked loud (and beautifully) and settled everything for the public in art, politics, religion and economics beyond any peradventure of doubt, shows in his letters a poor creature snivelling over his ignorances and harassed to the verge of madness by his self-questionings. St. Gaudens, the happy and successful sculptor, whose art was his life and consolation, dies; and his letters are published, and lo! he is discovered faltering

and unhappy. Art was a step-mother to him in all that contributes to the deepest spiritual peace. And so we might prolong our list of instances.

The important thing to acquire is the recognition of a fixed fact in most of our literature, namely, the existence of a certain moral and intellectual leeway which writers allow themselves in order to reach their goal, a habit of gross exaggeration to produce a small impression, a projection of themselves phantasmagorically for the amusement and recreation of the world-weary. When you find an author saying, in the midst of rhetorical sky-rocket splendor, that literature and art are adequate substitutes for religion, you may be sure that in the confidential secrecy of his private letters he will inform you that "sometimes he hates the very sight of books and pictures," just as we all do during the very moments when our religion is the only consoling thing we possess. Again, because our female novelists make it the fashion to insert all sorts of ribald suggestion into their stories, it does not follow that they belong to the class of ladies described by Byron in the line: "Some play the devil, and then write a novel." No; they are in all likelihood very respectable matrons and maids exteriorly, with no experimental knowledge whatsoever of the life they lure their readers towards by vivid and sympathetic portrayals.

Why cannot we all make allowances for the pot-valor and swaggering atheism of literature? Why must so many innocent readers surrender themselves unreservedly to the spell of the reckless weavers of words, so that religion, and purity and honesty must lose for them all significance and beauty and value? The enchanter enters singing bravely:

"Come hither, lads, and hearken,  
For a tale there is to tell,  
Of the wonderful days a-coming  
When all shall be better than well,"

and straightway a cult is formed and, for the sake of the wonderful days a-coming, curses are heaped upon all the wonderful days agone.

Our sorrow for those who are thus misled reacts in indignation towards the authors whose wayward fancies are like the dastardly lights of wreckers leading storm-driven ships to their doom. Charlotte Brontë has expressed our feelings in a passage which needs no eulogy. We regret that Thackeray suffers in it, the passage applies so appositely to scores of writers more guilty than he. "That Thackeray was wrong in his way of treating Fielding's character and vices, my conscience told me," she writes. "After reading that lecture I treble felt that he was wrong—dangerously wrong. Had Thackeray owned a son, grown, or growing up, and a son, brilliant but reckless—would he have spoken in that light way of courses that lead to disgrace and the grave? He speaks of it all as if he theorized; as if he had never been called on, in the course of his life, to witness the actual consequences of such failings; as if he had never stood by and seen the issue, the final result of it all. I believe, if only once the prospect of a promising life blasted on the outset by wild ways had passed close under his eyes, he never *could* have spoken with such levity of what led to its piteous destruction. Had I a brother yet living, I should tremble to let him read Thackeray's lecture on Fielding. I should hide it away from him. If, in spite of precaution, it should fall into his hands, I should earnestly pray him not to be misled by the voice of its charmer, let him charm never so wisely.

"Not that for a moment I would have had Thackeray to abuse Fielding, or even pharisaically to condemn his life; but I do most deeply grieve that it never entered into his heart sadly and nearly to feel the peril of such a career, that he might have dedicated some of his great strength to

a potent warning against its adoption by any young man. I believe temptation often assails the finest manly natures; as the pecking sparrow or destructive wasp attacks the sweetest and mellowest fruit, eschewing what is sour and crude. The true lover of his race ought to devote his vigor to guard and protect; he should sweep away every lure with a kind of rage at its treachery. You will think this far too serious, I dare say; but the subject is serious, and one cannot help feeling upon it earnestly."

The strong common-sense and quivering eloquence of our quotation will, we venture to hope, excuse its length. It is a strong and just indictment of the literary pose, so charming frequently to the strongly anchored, such a lamentable rock of offense to the thoughtless and the untrained, who are always in a majority. The authors—male and female—who affect a splendid wickedness and take on, for public admiration, bantering airs towards the holy things of life, ought to be judged by the code embodied in Charlotte Brontë's condemnation, "charm they never so wisely."

JAMES J. DALY, S.J.

**Learning the Office.** An Introduction to the Roman Breviary. By REV. JOHN J. HEDRICK, S.J. New York: Pustet & Co.

The purpose of this little book is to supply for those who are preparing for ordination and who, consequently, are not familiar with the Breviary, a guide to the Divine Office and such practical instructions regarding it as may take the place of a *viva voce* instructor, or recall and supplement his instructions. The larger books on the Office, sometimes studied in the seminaries, while full of information, are for this very reason more valuable to those who know the Office pretty well than to beginners, who cannot so easily find in them the practical details they need know.

The present book is not one to be read through at one or two sittings, but is a text-book to be studied with the Breviary in hand. Its principle is that of Wackford Squeers of Dotheboy's Hall, that whatever is learned should at once be put into practice. Hence, as far as possible, general principles are given when they are to be applied immediately. Moreover, repetition by cross references is used abundantly and to make this easier the paragraph numbers are given on each page as well as the page numbers.

One of the best features of the book is a separate loose leaf on which are given in detail the several parts of each hour of the Office. It would be hard to better it for convenience of arrangement. The book will also be of service to those of the laity who appreciate the wealth of devotion contained in the Office and would be glad to learn how to say it, either in Latin or in the English translation of the Marquis of Bute, recently issued in a second edition. The citation in Latin of phrases from the Breviary, which is necessary for seminarians, can hardly cause them any special difficulty.

**The Question of the Hour.** A Survey of the Position and Influence of the Catholic Church in the United States, by JOSEPH P. CONWAY. New York: The John McBride Company. \$1.25, net.

This volume gives a bird's-eye view of what the Church once was and now is in our country. The heroic days of the Indian missions, the hardships of colonial times, and our rapid increase in numbers are set forth in short, striking sentences which say something. The irreligious and unbelieving elements, with their shallow brainpans and leather lungs, receive due attention in two full chapters.

It would be well, however, to drop the "Carroll of Car-

rollton" myth (p. 117), and the Te Deum story (p. 118), for their presence weakens the force of other statements less easily examined. The writer does not brag too much about our Church membership, for he admits (p. 186) that we have not been uniformly successful in holding the spiritual allegiance of our own.

In his statistics of the principal religious denominations in our country (p. 229) we should like to see tabulated the number of American missionaries in foreign fields for each one of the various organizations. While it is consoling to dwell upon the suffering and trials endured by our forbears in the faith, it would be more profitable, to our way of thinking, to see what we are now doing in the cause for which they labored. His conclusions about church membership (p. 187), are surely not warranted as far as Methodists and Baptists are concerned, and are only partially true of the Presbyterians. Every publication of this kind should not only comfort us with a view of the past, but should inspire us to do our share towards making the present and the future not less glorious.

**Present Day Preaching.** By CHARLES L. SLATTERY, D.D. New York: Longmans, Green & Co.

While this little book is brimful of hints and practical instructions for young clerical speakers, what strikes us as a manifestation of the inherent weakness of the Episcopalian position is seen in what the author has to say about the Sacraments (p. 131). No rightminded person can help grieving that a considerable body of earnest people should be without a recognized teacher on so vital a point as the nature and efficacy of those means of grace. Skill, dexterity and agility would seem to be necessary in the minister who might venture to mention the word in a sermon; he must needs be a theological acrobat or juggler. It is with real pleasure that we note his condemnation of those preachers (p. 116) who "overstep the bounds of decency in their frank portrayal of crime, which is apt to be for some weaker hearer a temptation rather than a warning." That statement has the ring of sober sense.

Religious unity, as understood by the author (p. 133), is to come from compromise, each denomination yielding something. Otherwise, there would result, at most, a mere confederacy, which he very properly rejects. Thus far, we have been quite unable to find any marked advance towards the realization of the one fold and one shepherd, except upon a platform so wide that its thickness is dangerously lessened. The various sects and even the schools of thought among the Episcopalians are separated by chasms which no human ingenuity, to our mind, will be able to fill up or even bridge over. And yet we applaud the striving of many after unity.

**El Nuevo Testamento en Griego y Español** por el P. JUAN JOSÉ DE LA TORRE de la Compañía de Jesús. St. Louis: B. Herder. \$2.60 net.

The author's purpose, as he states in his preface, is to present a pure, correct and clear Spanish translation of the New Testament, directly from the Greek text of Frederick Brandscheid. To express in Spanish, without adding to or taking from or changing what the Holy Spirit dictated to the inspired writers, was a task of great patience, examination and labor, to which the learned author brought a spirit inured to deep study and full of love for the subject. The result is a volume which has been issued by the authority of the Master of the Sacred Apostolic Palace. The Greek and the Spanish text are on opposite pages, thus facilitating their comparison. The print is clear, and the paper and binding leave nothing to be desired.



**The Catholic Directory**, with an Ecclesiastical Register and Almanac for the year of Our Lord 1910. Seventy-third Annual Publication. Burns & Oates: London, 1910.

The "Catholic Directory" of Great Britain for 1910 gives the total number of archbishops and bishops in England, Scotland and Wales as 26, of priests 4,240. Twenty years ago there were 20 archbishops and bishops, and 2,791 priests. This is an increase among the clergy of 65% since 1890. Whether this represents a substantial addition of native clergy is not clear, as the Directory states that of the 1,514 Regulars serving in Great Britain many are French exiles. Like the clergy of the United States, a very large proportion, to judge from the list of names, are of Irish birth or descent. There is a formidable array of Mac's and O's—550 of them—that would make you look a second time at the headlines to be sure that you are not reading the "Catholic Directory" for Ireland but for England. The Kellys, with only two still clinging to the O, lead all the other Milesian patronymics with 38 to their credit. Then come 26 Murphys, 18 O'Connors and as many Byrnes, 17 O'Briens, 15 O'Reillys, 14 Lynches and 11 O'Sullivans, with Leahys and Lonergans, Kennedys and Kennys, Collinses and Connollys, Coffeys and Carrolls, and Blakes and Flanagans galore, recalling the days of Columbanus and the monks of Iona and the centuries that closely followed; though perhaps these priests of Milesian descent are engaged rather in keeping alive the Faith among the children of St. Patrick living in England, than in ministering to the Sassenach as their forefathers did.

The "Directory" is not a bare enumeration of the dioceses with the clergy and their residences. The General Index points to a lot of information most useful to the priests of Great Britain, and at least interesting to the English speaking clergy of other lands; such as, Acts of Parliament affecting Catholic adults and children in workhouses and pauper schools, Army and Navy Chaplains, Catholic Knights, Lords, Peers and Members of Parliament and numerous data about the Catholic Church in the British Empire. E. S.

In the *Irish Ecclesiastical Record* for December, the editor reviews favorably the new "History of the Catholic Church in the Nineteenth Century," by Dr. McCaffrey, of Maynooth. In approving the historian's independent attitude towards ecclesiastics of the past Dr. Hogan says: "They did what they thought was best for the time. They guarded the Faith and the

highest interests of their country with unselfish devotion, and succeeded in the course they adopted far better than any other hierarchy or priesthood in Europe. Dr. McCaffrey does well in leaving to others the congenial task of blaming them where blame can be justly avoided." The book gives just proportion to the religious educational and benevolent work of the Catholic Church in all lands. Dr. Hogan has also an interesting chapter on Macaulay's defence of Maynooth and of Catholic rights. Dr. Coffey continues his learned and discriminating study of "The New Knowledge and Its Limitations," and Rev. S. Wigmore shows that Sir Robert Kane's classic work, "The Industrial Resources of Ireland," anticipated in 1845 the contention of the leaders of the recent Industrial Movement, and amply supports their claim, that Ireland's resources, if developed, could alone support three times the present population. The possibility of utilizing Ireland's enormous water power in the production of electricity is an additional resource which Kane could not foresee. The book notices inform us that Mgr. O'Riordan, Rector of the Roman College, has issued in pamphlet form his lecture on "The Struggle for Liberty in Ireland and England," which was delivered in the pontifical academy in Rome and printed in the *Revista Internazionale di Scienze Sociali*. Dr. Hogan insists that Catholics throughout the British dominions should combine to wipe out "the abomination of the Royal Oath. No Catholic is worthy of the name who does not resent from the depths of his soul this monstrous insult on the Real Presence of his Redeemer in the Eucharist."

The fourth instalment of Mr. Roosevelt's "African Game Trails" appears in the January number of *Scribner's Magazine*. Another article, profusely and picturesquely illustrated, and more human in its appeal, is "The Midwinter Gardens of New Orleans," by George W. Cable. In most Southern cities house-gardens abound, prettily planted with shrubberies, vines and flowers, but New Orleans is the mistress in the art. Mr. Cable makes a fascinating plea for the introduction of "the gardening art and its joys" to the North, where "spring, summer and autumn come overlaid with their gifts," thus to "make fairer, richer and stronger the social, civic and national life." Brander Matthews contributes a just appreciation of Molière's attitude towards the physicians of his time. Medical scholars "have constant praise for the certainty with which he seized the spirit" of the Louis XIV physicians. "His was no haphazard criticism; it was rooted in knowledge . . . Molière had had thorough

instruction in the official philosophy as the Jesuits imparted it to their students . . . He was by training fitted to understand the philosophic foundation on which were raised all the theories promulgated by the Faculty of Medicine . . . So it was that he detested vain theorizing and the building up of formulas and of classifications into rigid systems, false to the facts of life as he saw them with his own eyes." But while he laughed at their theories, he was on the best of terms with the theorists. Among other articles worth reading is "Monarchical Socialism in Germany," by Elmer Roberts.

M. K.

As is usual at the reception of a new member of the French Academy, two Academicians deliver a panegyric of the deceased Academician whose place has just been filled. The departed one this time—December 24—was François Coppée, who in early life was a somewhat careless Catholic, but later on was converted to ever-increasing fervor, which grew daily until his death last year. M. Jean Aicard, who is described by the *Univers* as "a dreamer with Catholic instincts," delivered, with perfect elocution, a speech in which the faith and Catholic practice of the great Coppée were praised with real sympathy. M. Pierre Loti, who is at best a sentimentalist, spoke, in a muffled, monotonous and almost inaudible voice, of the misfortune, which he admitted was his own, of having no faith, and expressed respect and a sort of love for Christ. The impression manifested by the majority of the audience was approval of doubt, as if the human creature were free to refuse itself to God.

#### BOOKS RECEIVED.

Saint Ignatius Loyola. By Francis Thompson. Edited by John Hungerford Pollen, S. J. New York: Benziger Bros. Net \$3.25.

The Penitent Instructed. A Course of Eight Practical Instructions on How to Make a Good Confession. By the Rev. E. A. Selley, O.E.S.A. New York: Benziger Bros.

The Eucharistic Triduum. An Aid to Priests in Preaching Frequent and Daily Communion; according to the Decree of H. H. Pius X. Translated from the French of Père Jules Lintelo, S.J. By F. M. de Zulueta, S.J. New York: Benziger Bros. Net 5 cents.

Do It to a Finish. By Orison Swett Marden; assisted by Margaret Connolly. New York: Thomas Y. Crowell & Co. Net 35 cents.

Excavations at Boghaz-Keui in the Summer of 1907. By Hugo Winckler and O. Puchstein. From the Smithsonian Report for 1908. Washington: Government Printing Office.

Malaria in Greece. By Ronald Ross, F.R.S., C.B. From the Smithsonian Report for 1908. Washington: Government Printing Office.

Faith and Reason: Showing How They Agree. By Rev. Peter Saurasaitis. New York: Christian Press Association Pub. Co. Net 20 cents.

Around the Crib. By Henri Perreyve. Boston: Washington Press.

The Dweller on the Borderland. By the Marquise Clara Lanza. Philadelphia: John Jos. McVey.

### EDUCATION

The opening of the new year was marked by the beginning of a conflict in Alsace-Lorraine which *Germania* terms "a forewarning of a new *Kulturkampf* and an unprecedented attack on the episcopal office." The incident has its own interest for Catholic school teachers the world over. It appears that Bishop Benzler, of Metz, had issued a circular letter forbidding, on religious grounds, the Catholic teachers of his diocese to take part in the associations of public school teachers of the Reichsland. The State-Secretary of the Ministry of Alsace-Lorraine wrote to the Bishop that he considered directions of the kind issued to the teachers as an interference with the officers of the state. He recognized, he said, the right of pastors to deal with members of their flocks regarding religious and church matters, as well as that of the Bishop, as supreme pastor, to address himself to the whole church of which he is head. But officials and teachers of the province received their orders from the state alone. Bishop Benzler, in his reply, assured the State-Secretary that he had no intention to interfere in any way with the prerogative of the government, but that he held it to be the right and duty of a bishop to point out to those in his jurisdiction the possible consequences of cooperation in the work of such associations as far as they touched the relations of Catholic school teachers with their Church. The associations concerned in the dispute are claimed to be anti-Catholic. Dr. Fritzen, the Bishop of Strassburg, has promptly made known his full agreement with the stand taken by his brother bishop in the Reichsland. Repudiating all thought of interference with the civil authorities in their proper jurisdiction, he, too, affirms it to be the duty of a Catholic Bishop to warn the faithful against the dangers which may face them in organizations which invite their cooperation, and, because of the anti-Catholic tendency of the school teachers' associations referred to, he forbids Catholic teachers to take part in the work of these organizations. That there is to be no lack of harmony among the priests of the diocese in the struggle likely to ensue is assured. Headed by the Auxiliary Bishop of Strassburg, who happens, by the way, to be the brother of the State-Secretary, the clergy of the diocese have presented an address to Bishop Benzler in which they promise loyal adherence to their chief pastor and give him grateful thanks for the determined stand he has taken in his defence of the rights of the Church.

Columbus College, of Chamberlain, South Dakota, is one of the notable educational

successes of the past year. Mainly through the efforts of the Rev. C. E. O'Flaherty, of Kimball, a beautiful site, overlooking the Missouri River, the former location of an Indian denominational school, was secured from the Government for the priests of the Congregation of St. Viator, who have transformed the old buildings into a Catholic college that bids fair to be an important factor in the educational progress of this rapidly growing State. In the financing of the enterprise, for which \$30,000 was required, the Knights of Columbus have taken a leading part.

### SOCIOLOGY

The Charities Publication Committee have gathered into a volume the editorials of Dr. Edward J. Devine published in the *Survey*. ("Social Forces," by Edward J. Devine, Charities Publication Committee, 105 East 22d Street, New York. \$1.25 postpaid.) No one will deny Dr. Devine's zeal in the work of organizing charity nor begrudge him the praise that is his due. The book we are considering may be considered justly to gather together what is most useful in his experience, and therefore, is to be read by all who have the physical betterment of the masses at heart. As Christians, however, we cannot give unqualified approval either to his ideas or his methods. He sets his scientific charity at the head of all charity, and calls upon all engaged in charitable work to submit to its direction. He ignores altogether the fact that the Catholic Church has its charity, which is supernatural rather than scientific, with methods that rest on faith rather than upon statistics, and seeks first of all the Kingdom of Heaven and its justice, for the objects of its charity, and then their relief in the evils of time. And we maintain that if the Society of St. Vincent de Paul and other such organizations and the religious orders which give themselves to the corporal works of mercy had anything like the patronage the Red Cross and kindred societies receive, their works would, to say the least, be in no way inferior to the results produced by these.

Above all we protest against the domination of the Red Cross Society. During the sad days that followed the earthquake and fire in San Francisco, Dr. Devine and the Red Cross Society were virtually imposed upon the stricken people to administer the relief so generously contributed from all parts of the world. We are only too glad to testify to the energy and devotion they brought to the work, and would not lay to their charge the inevitable shortcomings of an administration that was barely human

in its ideals and methods. In one of his late works, William Dean Howells complains of the readiness with which Americans allow themselves to be imposed upon by public servants; and so it became the fashion to praise absolutely all that Dr. Devine and the Red Cross did; and, if we are not mistaken, Dr. Devine can show on his sideboard a testimonial from grateful San Francisco. But those who know are not blind to the defects of that administration, and see that had our existing Catholic organizations not been pushed aside, things might have been done better. As we are glad to do justice to Dr. Devine, we only ask that he do justice to us.

Father Dempsey's Hotel in St. Louis has just finished its third year. It provides clean, comfortable lodging for ten cents a night; good meals at from five to fifteen cents, and a reading-room, bath, and other means of comfort and cleanliness free. During the three years of its existence it has entertained 19,824 guests; has furnished free lodgings to 23,333, and served 8,616 free meals. It has put to work 1,417 men by means of its free employment agency; transferred 141 to free beds in Catholic hospitals, and has buried 8 in the "Exiles' Rest," its cemetery lot. During eleven months ended December 1, 1909, 6,420 guests were entertained, 1,829 free meals were served, 8,202 free lodgings were given, all expenses were paid, and other charitable calls were not neglected. Yet the institution is practically self-supporting, the deficit of the year being only \$1,687, not quite 10 per cent. of the expenditures, which include several extraordinary items.

The St. Vincent de Paul Society of New Orleans, La., entertained about 500 sailors at the St. Vincent Seamen's Haven on Christmas Day. Seamen of all nationalities sat down to dinner, among them Portuguese blacks from East Africa. The Most Rev. Archbishop Blenk, attended by Father Carra, the Chaplain of the Haven, presided. The Haven, which consists of three commodious buildings, was founded in 1903, by the St. Vincent de Paul Society, and is open throughout the year to all sailors without distinction of creed.

A second school of aviation, the Zepelin school being the first, has been formally opened at Pau. During the inauguration ceremonies six new Bleriot monoplanes were sent aloft at one time. Louis Bleriot, the founder of the school, gave a thrilling exhibition with his machine.



## ECONOMICS.

A national conference, called by the National Civic Federation, will be held in Washington, January 17, 18 and 19, to discuss the means to be used to bring about uniform state legislation with regard especially to negotiable instruments, warehouse receipts, the sale of goods and divorce, in which more or less progress has been made; also with regard to stock certificates and bills of lading, for which after four years' discussion the Uniform State Law Commissions have prepared measures. Other subjects of general interest will be discussed, as public health, interstate railways, natural resources, factory and mine inspection, compensation for accidents. The President will make the opening address, both before the Uniform Legislation Conference and also before the Conference of State Governors, that will meet to consider this matter in the same city, January 18, 19, 20.

The production of gold throughout the world has averaged for ten years over \$340,000,000 a year. The question is, where has the gold gone? The production of five years would give the sum total of the chief commercial gold reserves of the world. Even allowing for a general increase in circulation, and in special uses of gold, for jewelry, etc., this could not begin to account for what apparently vanishes year by year. It is probable that war chests are growing quietly. Some say that Asia absorbs a great deal that is simply hoarded. It is certain that South American states, especially Argentina, take a large amount every year for developing their resources and their trade, which is becoming enormous. Thus the foreign trade of Argentina, with not quite 7,000,000 people, was \$600,000,000 last year; that of Brazil was nearly \$500,000,000.

The gold reserve of the chief banks of the world was in November last as follows:

Bank of England.....	£ 35,345,000
Bank of France.....	142,982,000
Bank of Germany.....	48,359,000
New York Associated Banks..	49,376,000
Bank of Austria.....	56,990,000
Bank of Belgium.....	6,315,000
	£339,367,000

The reserve of November, 1908, was virtually the same, as was that of the Banks of England and of Belgium. That of the Bank of France increased £9,000,000 during the year; of the Bank of Austria, £8,000,000. The reserve funds of the Bank of Germany diminished £6,000,000 and of the New York Banks, £11,000,000.

The final estimates of production and value of the crops in Canada given out by the Census and Statistics office at Ottawa show that an area of 30,085,556 acres has yielded a harvest which, computed at local market prices, has a value of \$532,992,100 as compared with \$432,534,000 from 27,505,663 acres last year. This is an advance of one hundred million dollars in value. The total value of the wheat harvest in Manitoba and the Northwest is \$121,560,000, and in the rest of the Dominion, \$19,760,000, as compared with \$72,424,000 and \$18,804,000 last year.

## SCIENCE

There was a time when the New York *Sun* was famous for its exactness of diction. It has not yet fallen to the level of ordinary newspapers, which makes more surprising an egregious blunder into which it fell on the 10th inst. On turning its pages its readers were struck with a scare-heading, "Plague in California." On reading further one found that its information came from a report of Mr. Merriam, Chief of the Biological Survey, whom it quotes as saying "that the plague is epidemic in the State." On reading still further one finds that what Mr. Merriam says is, the plague is *endemic* there. What would Charles A. Dana have thought, had he been told of a coming time when the *Sun* would not distinguish between epidemic and endemic? The fact is that the plague, which is a disease of rodents, has been communicated to the ground squirrels, and that eight cases of human infection in the country districts round about the Bay have come from them during the past year. Mr. Merriam asks, therefore, for a war of extermination against these animals such as that which, waged against rats, freed San Francisco and other Coast cities from the disease. He will get what he wants, and the plague will cease to be endemic.

Santa Clara College, California, has just completed a photoheliograph. The tube is horizontal, nearly thirty-seven feet long and two feet in diameter. The coelostat is of the English type of Cooke & Sons, and can work through nearly the entire heavens from east to west. The diameter of the photo-lens is six inches. The apparatus, optical and mechanical, is by W. & D. Moge, Bayonne, N. J. The whole work has occupied about three years, the greatest pains having been taken with all the foundations so as to ensure freedom from vibration, and to secure perfection with the apparatus. The results are proving most satisfactory.

The Astronomical and Astrophysical Society of America, through Prof. Geo.

C. Comstock, of the University of Wisconsin, has issued a statement on the observation of Halley's comet. A long campaign is urged to secure the best pictures of the comet. An expedition will be sent to the Hawaiian Islands for this purpose during May, the time of the greatest brilliance of the comet.

## PERSONAL

The Rev. Hugh Benson lectured on December 7, in Dublin, on "Lourdes." General Sir William Butler presided. Father Benson spoke of his first visit to Lourdes last year and the miracles he himself had witnessed. On one occasion during the procession of the Blessed Sacrament seven miracles occurred, five of which he witnessed. These cures, he pointed out, could not be the result of nervous excitation, as one of them was that of a boy with a broken leg, and, he said, that if anyone told him that nervous excitation or auto-suggestion could cure a leg which had been broken for eight years he had nothing more to say to him.

A few years ago Father Peter Bandini started an Italian settlement at Tontitown, a garden spot in the "Apple Belt" of Northwest Arkansas. Under his paternal direction it has prospered and flourished until it has evolved into a modern town. Its first election for Mayor was held on January 11, and his admiring people insisted that he should be the first incumbent of the office, which he consented to do only until the municipal machine should be started along proper lines. All the other local offices were voted to Italian candidates, except the city marshalship which was awarded to a popular Irishman.

Very Rev. Ernest Helmstetter, O.S.B., was elected Abbot of St. Mary's Abbey, Newark, N. J., on January 4, forty-one members of the Order participating in the election. Abbot Helmstetter was born in Newark, October 7, 1859, and after making his college course at St. Vincent's, Latrobe, Penn., joined the Benedictines in 1879. He was ordained priest six years later. In 1887 he was made prior of the Newark community and has held that office ever since. He is one of the best known members of the American Cassinese Benedictine Congregation.

The Rev. William A. Mitchell, S.J., of St. Xavier College, Cincinnati, has been appointed Superior of the Jesuit Mission in British Honduras, to succeed the Rev. William J. Wallace, S.J.

## ECCLESIASTICAL NEWS

Cardinal's Day, in honor of the annual visit of His Eminence Cardinal Gibbons to St. Patrick's Church, Washington, was observed last Sunday. At the solemn high Mass, which was attended by a large congregation, the Rev. Dr. Edward A. Pace of the Catholic University was the preacher. A reception followed, at which several thousand persons offered their felicitations to the Cardinal. The guests at the luncheon given by the rector, Father Russell, included the Italian Ambassador, the Austrian Ambassador, the Ministers from Sweden, Chile, Netherlands and Spain; Speaker Cannon, Senators Elkins, Aldrich, Beveridge, Carter, Overman and Taylor; Associate Justices White and McKenna, of the United States Supreme Court; Representatives Goulden, Fornes, Fitzgerald and Olcott, New York, and Ransdell, Louisiana; Maurice Francis Egan, American Minister to Denmark; Charles W. Russell, American Minister to Persia; a number of high officers of the army and navy, and many clergymen and several Government officials.

For the first time in the history of the state that such an event is recorded, Archbishop O'Connell of Boston offered the opening prayer at the New Year session of the Superior Civil Court of his see city. He stood at the right of the Chief Justice, with the other six justices ranged on either side of him.

The figures of the statistics of the Archdiocese of Boston for the year also give evidence of substantial progress. One hundred years ago, in 1810, the Diocese of Boston covered all New England, and it had only two churches, five priests and a handful of Catholics within that territory. With the opening of 1910 these are the figures:—one archbishop, one bishop; 654 priests, and 254 parish and mission churches. The estimated Catholic population of the archdiocese is 900,000.

Apropos of the selection of the Rev. Dr. J. J. Rice, of the Diocese of Springfield, to be the new Bishop of Burlington, it is noted that Springfield has also supplied bishops to Sioux City, Los Angeles and Fall River, and at one time lately had thirty priests loaned to other dioceses. The Rev. Dr. Rice was born thirty-eight years ago, at Leicester, Mass. and was graduated from Holy Cross College, Worcester, in 1891. He then went to the Grand Seminary of Theology at Montreal, and in September, 1894, he was ordained by Bishop Beaven of Springfield. He afterwards took a post-graduate course in theology at the

American College in Rome, receiving the degree of doctor of divinity. Returning to the United States, he was appointed to parishes at Portland, Me., and Fitchburg, Pittsfield and Oxford, Mass. For two years he was professor of philosophy at St. John's Seminary, Brighton, Mass., and in 1902 was assigned to the pastorate of St. Peter's Church, Northbridge.

The Knights of Peter Claver, a fraternal organization for colored men, has been organized by the Rev. Conrad Hebescher, of Mobile, Ala., and it is expected to do much good throughout the South in filling the longing of the colored brother for the fraternal and ritualistic attractions of the secret society lodges. Forty men began the first branch, and commenced its career by attending Mass and receiving Holy Communion from the hands of Bishop Allen of Mobile.

The Rev. Xavier Sutton, the Passionist, recently gave a non-Catholic mission of eight lectures at Willow Hill, Ill., a town of about 800 inhabitants, in which there is not a single Catholic resident. The place has been styled the most prejudiced town in the country, and Father Sutton's visit there has already produced some very promising results.

The new church of St. Paul the Apostle, at Pinelawn, Mo., of which the Rev. Joseph H. Tettemer is pastor, has been built by the men of the parish, who volunteered their labor on Saturday afternoons and during the evening hours of the past fall and early winter. To enable them to work after nightfall, a string of electric lights was used. The building was dedicated during Christmas week.

Cardinal Satolli's funeral took place in Rome on Tuesday. On the same day, in St. Patrick's Cathedral, New York, a solemn high Mass was sung, with Archbishop Farley present in the sanctuary.

On January 25, the Golden Jubilee of the Paulist community and parish in this city will be observed in the Church of St. Paul the Apostle. His Eminence Cardinal Gibbons and many other dignitaries are expected to be present.

On January 11, six of the pastors of the Archdiocese of Philadelphia commemorated the Silver Jubilee of their ordination. The jubilarians are the Right Rev. Monsignor James P. Turner, D.D., V.G., chancellor; Rev. Matthew A. Hand, rector of St. Ann's; Rev. Hugh J. Dugan, rector of St. Michael's; Rev.

James A. Mullin, rector of our Lady of Lourdes; Rev. Denis J. Broughal, rector of the Ascension, all of Philadelphia, and Rev. Francis Brady, rector of St. Jerome's, Tamaqua.

## DRAMATIC NOTES

"Know Thyself," Berkeley Theatre.—Paul Hervieu's play "Connais-toi," as presented by Arnold Daly in an English version, is based upon the now very tiresome subject in the dramatic world divorce. In this instance, however, a rather new aspect is presented; in the end there is no divorce, though it has been in imminent culmination throughout. An old general has married a young wife and treats her with martinet discipline. He has very strict notions about marital duties, and is withal an egotistical tyrant. He urges divorce on a cousin whose wife has been guilty of indiscretions as the only possible and proper remedy for conjugal ills. Later on he discovers that his own wife has an "affinity" in the person of a young and trusted officer of his staff. While she is guilty of indiscretions, she has at last the strength to send him away. Denounced by her husband, she flings his severity in his face as an excuse. This situation changes the old general's ideas on divorce as the only remedy for marital unhappiness, and upon reflection he arrives at the conclusion that the fault mainly lies with himself. The result is a reconciliation and chastened opinions about himself and conjugal relations in general. As a drama it is well constructed, with a literary quality above the average, though its general tone is offensive. Arnold Daly in the part of the choleric and tyrannical general does effective, though somewhat violent and exaggerated work.

"The Bachelor's Baby," Criterion Theatre.—Praise is due Francis Wilson for the excellent moral he has injected in this his first attempt as a playwright. His comedy is humorous and clever though its slight literary quality is marred by the too frequent use of slang. A bachelor, who has an extraordinary dislike for children, suddenly finds himself confronted with the guardianship of his deceased brother's daughter. At first he refuses to consider this trust, but succumbs finally to the simple faith and love which the child confidently bestows upon him. Only when he is on the point of giving her up does he realize how much he would miss her and what a blessing the little ones are. Mr. Wilson is always comical enough to provoke laughter, but he has essayed a rôle which seems a trifle too youthful for his years.

"The Fires of Fate," Liberty Theatre.—Conan Doyle has written a typical old-fashioned melodrama with all the com-



ponent characters in impossible and tragic situations. Combined with all this is a more serious and vital intent on the part of the author which, however, is obviously out of place. A young colonel, afflicted with a serious malady, is told by a physician that he can live but a short time, as there is no possible cure—other than a miracle. On hearing this diagnosis, the colonel determines to take his own life rather than suffer the agonies of a bitter end. The doctor's brother, a minister, appears on the scene and persuades him that his life is not his to take, and that even the few months that are left him on this earth may be of benefit to somebody. The colonel then accompanies the minister and doctor on an excursion up the Nile, where he falls in love with a young woman on the steamer but conceals his affection because of his sickness. When the party is on an expedition to view some historic rock, they are attacked and captured by a band of Dervishes, but afterwards rescued by an English officer and his Egyptian troops. In the mêlée the colonel receives a blow on the head which cures him and allows him to declare his love and incidentally justify the parson's practical theory. It is to be regretted that so true an exposition of the cowardice and folly of suicide is portrayed so ineffectively in the lurid setting of melodrama.

"The City," Lyric Theatre.—The stage at present is in an acute spasm of sensationalism, and Clyde Fitch's posthumous play, "The City," is an extreme example of the type. It is heaped with lurid situations, and in this respect the second act is appalling. But there is neither sincerity nor organic development in the theme. It is theatricalism throughout, though effective to a high degree. A family from Middleburg, a small town up the State, come to New York City, the son to find a wider field for his financial and political ambitions, the women of the family to gratify their social aspirations. Young Rand succeeds brilliantly, having become a great financial power, and is about to receive the nomination for Governor of the State. He has, however, a skeleton in his closet, in the shape of his confidential secretary, George Hannock, an illegitimate son of his father, who, however, does not know his true paternity, a secret possessed by Rand alone. Hannock is a victim of morphine, and had blackmailed Rand's father for years before the latter's death. Herein lies the radical improbability of the play. No one in his senses would have placed in the position of his confidential secretary a victim of the drug habit and a blackmailer, and upon Hannock's knowledge of Rand's shady business transactions hinges the crisis of the action, and it is Hannock's threat of ex-

posure or blackmail that brings down Rand's castle of ambition in crashing ruin. The episode of Hannock's secret marriage to one of Rand's sisters is brought effectively to bear in the culminating horror of the second act when the confidential secretary, who has just heard the truth from Rand's lips that he is in reality the brother of the woman he has just married, in a fit of maniacal fury, kills her rather than let her know the terrible truth. The play is more than unpleasant, it is repugnant. The only redeeming element is Rand's manful resolution, after the lurid tragedy of his sister's murder, to make a clean breast of his crooked methods and redeem himself by starting life over again with an honest purpose.

"Your Humble Servant," Garrick Theatre.—This is an instance where the actor is the whole play. Otis Skinner as Lafe Towers carries a mediocre drama, a patchwork, original neither in motive nor construction, to a triumph, by sheer force of vital acting. He animates and fills out a rôle which in itself is rather flat and stale. He has put a soul in a part built upon purely mechanical lines. Mr. Skinner is a product of the old school of acting, the stock company, and the excellence of his work shines conspicuously amidst all the ineffectual force of the ready made star.

"The Commanding Officer," Savoy Theatre.—A time-worn, highly-colored melodrama, unrealistic in its portrayal of life at Western army posts in frontier days. The play is too artificial to be really effective even as a melodrama.

CHARLES McDOUGALL.

A beautiful Christmas play, "The Little Town of Bethlehem," is to be given by the Ben Greet Company at the Garden Theatre, on January 17th. The author of the play, Mrs. Spencer Trask, has avoided a directly religious treatment of her subject, but it is an uplifting story based upon the Nativity and touchingly expressed. The play will run for sixteen nights and is put on experimentally. Mr. Greet is identifying himself with a movement to restore the true Christian spirit through the religious drama, and on January 6th his company gave Laurence Hutton's play, "Bethlehem," under the auspices of Bishop Greer and a number of Episcopal clergymen, who are in sympathy with it.

We have many Catholic parochial dramatic societies in New York, and nearly every college and academy has its circle that shows meritorious work. These societies are all giving occasional public performances. An occasional Mystery Play with impressive stage environments would do much to purify our city from the poisonous miasma of immoral dramatic at-

tractions. The mere denunciation will not remedy the evil. One must build up rather than tear down, and the physician who with his medicines expels disease from the physical system dares not fail to supply an after-cure of the tonic elements the depleted system requires. The drama originated in the Church and was a wonderful adjunct to her teaching. In these days, when stage realism is almost perfect and there is a tendency to forward such a movement with enthusiasm, one may hope to see it crystallized even during the present year under Catholic auspices.

#### PULPIT, PRESS AND PLATFORM

Professor Charles Zueblin, former professor of sociology in the University of Chicago, delivered a lecture in Vassar Brothers' Institute, Poughkeepsie, N. Y., on "Education and Life." In the audience were members of the faculty of Vassar College, clergymen of various denominations and the representative literary persons of the place. The professor's open advocacy of free love and his undisguised contempt for the marital contract, duly reported in the press of the country, were a severe shock to the sober sense of the community. He said in part:

"If the average woman is blessed with the maternal instinct, why should she not satisfy it? Is there any reason why a woman who loves to have children should not do so, regardless of any of the conventions of Society? . . .

"We ought to make the opportunities for young people to meet each other more frequently . . . and we ought to see that the children which are the result of these unions are provided with proper physical protection."

An indignant protest was sent to the local press by the Rev. Joseph F. Sheahan, pastor of St. Peter's Catholic Church of Poughkeepsie. Father Sheahan said in his letter:—

"Professor Zueblin's lecture was simply a plea for the abolition of the commandment, 'Thou shalt not commit adultery.' And not a woman present cried 'Shame,' and not a man present got up and cried 'Stop!' Shame on you who were present and were afraid to speak. Women who follow Professor Zueblin and ask men, not their husbands, to satisfy their maternal instincts, will receive the contempt that they deserve. We have more than enough fatherless children already in the foundling asylums and poor houses throughout the country without any efforts of Professor Zueblin's part to increase the number. . . . Professor Zueblin's filthy proposals are an insult to all the people of our city. It is to be hoped that he will

never set foot in Poughkeepsie again. If the trustees of Vassar Institute have such little regard for decency as to invite him, I think they will have Vassar Institute all to themselves."

"Nothing can matter more than saving a soul, and the Catholic Church has always shown great charity in granting absolution at the moment of death and accepting indications of repentance," says the *New York Sun*. "In dealing with individual wrongdoing it has always been more lenient than where the question was of faith, and it may at times have been more gentle to rulers and the powerful than to ordinary men."

"It has never shown a lack of pluck in dealing with scandalous immorality; it made Louis XIV, the Grand Monarque, the Roi Soleil, at the height of his power, put away the Montespan before it would grant him the last rites. (*sic*) King Leopold would have remained unshriven if he had not made right before the Church a union that justly offended his people."

#### OBITUARY

The Right Rev. John J. Brady, D.D., titular Bishop of Alabanda and Auxiliary of Boston, died on January 6, after a long illness, at the rectory of Sts. Peter and Paul's Church, South Boston, of which he was pastor. He was born at Crosserlough, County Cavan, Ireland, April 11, 1842, and ordained for the Diocese of Boston, at All Hallows, December 4, 1864. For four years he was an assistant at Newburyport, Mass., and was then made pastor at St. Joseph's Church, Amesbury. He was consecrated Auxiliary Bishop on August 5, 1891.

Right Rev. Mgr. Joseph M. Flynn, rector of the Church of the Assumption, Morristown, N. J., died on January 5. He was born January 7, 1848, in Springfield, Mass., but was taken to live in Newark, N. J., when a boy, by his parents. He was a printer's apprentice when the Civil War took place and his father was a captain in the Irish Brigade. With patriotic ardor the young man ran away and enlisted in the Thirty-seventh New Jersey Volunteers, and served with conspicuous credit until the close of the war. In 1865 he went to St. Charles' College, Maryland, and later to Seton Hall, where, after the usual course, he was ordained priest in 1874. For a time he acted as Secretary to Bishop Corrigan, then of Newark, and as Diocesan Chancellor, and was appointed rector at Morristown in 1881. He was a zealous advocate of Catholic schools and made his own among the most successful and best in the State. All Souls Hospital, Morristown, in charge of the Grey Nuns, was also estab-

lished by him. He compiled a history of the Church in New Jersey, which contains much valuable information of the growth and progress of the Faith in the State, and translated several popular books of devotion. He was appointed a domestic prelate by the Pope in 1908.

After a long illness, the Rev. Patrick F. Healy, S.J., former president of Georgetown University, died in Washington on Jan. 10. A native of Macon, Ga., where he was born 76 years ago, he became a Jesuit novice at Frederick, Md., at the age of sixteen. Later he was sent to Belgium to study philosophy and theology, and was there ordained. At the close of his studies in 1866, Father Healy was assigned to Georgetown College, where for several years he occupied in turn the most important positions on its staff, and familiarized himself with all the departments of its administration. He was an extraordinary man, eminent even among the presidents that have graced the roll of Georgetown. His finished scholarship, exceptional administrative ability and varied experience fitted him for the office of president, to which he was promoted in 1873.

During Father Healy's presidency, which lasted till 1882, the main building of the University was constructed, now known as "Healy Hall." For some years Father Healy was connected with the parish of St. Ignatius Loyola, New York City, until impaired health forced his retirement to Georgetown two years ago. Father Healy was a brother of the Right Rev. James Augustine Healy, Bishop of Portland, Maine. Another brother, Rev. Alexander Sherwood Healy, was rector of the Cathedral, Boston; a sister is the present Superior of a convent at St. Albans, Vt.

Father Peter Hoang died at Shanghai on October 8. Father Hoang was born on January 3, 1830, at Hai-men, the promontory situated at the northern bank of the Yang-tsze estuary. He was ordained priest in 1860, and thenceforward labored in the Nanking Mission till the last day of his long career. Chinese secretary to the various Jesuit bishops who governed the mission, he had to deal with many difficult and important questions, and treated them to the general satisfaction of all concerned. As a writer he is known throughout the East, having published various works, all relating to China, her administration, laws, chronology, banking, land, taxation, religious customs, and manners. The long list of his works bears witness to the literary energy and strenuous perseverance of the man. His very last efforts, on his dying bed, were given to elucidat-

ing the question of the genuineness of the great Chinese bowl, in the South Kensington Museum, of the sixth century B. C. Father Hoang, who was a secular priest, affiliated to the Jesuits of Zi-ka-wei, Shanghai, was one of the most learned men of the East.

The Rev. John T. Conwell, S.J., of St. Joseph's College, Philadelphia, died on Dec. 29, aged 44. Father Conwell was a native of Digby, Nova Scotia, and entered the Society of Jesus in 1884. A man of solid piety, of simple and unaffected manners, and devoted to the work of the class room, he was loved and esteemed by those who came under his influence. One of his sisters is the Superior of the Sacred Heart Convent at Elmhurst, Providence, R. I., another is a member of the Sacred Heart Community at Manhattanville, N. Y. Father Conwell was a nephew of the Rev. John Mullaly, a well known Jesuit who died some years ago.

Rev. Nicholas Simon, rector of St. Francis de Sales' Church, New Orleans, died December 30, after a short illness. Born in Dijon, France, 1828, he studied in St. Charles' College, Grand Coteau, La., and entered the New Orleans diocese in 1858. He formed the St. Francis de Sales parish, built the church and three schools, one of them for colored children, and was distinguished for his devotedness during the yellow fever epidemics. He was in active service from the day of his ordination to the Sunday previous to his death, when he celebrated the two Masses in his church and preached at both. He had two brothers, who were also priests, and a sister, who is Mother-Superior of the Sisters of Mercy in Dijon.

There died, on the 7th inst., in Montreal, Miss Robertine Barry, the most widely known woman writer in Canada. Although she was a daughter of the late John Edmund Barry, a native of Cork and a friend of Daniel O'Connell, she found herself, through the influence of her mother, formerly a Miss Rouleau, of Isle Verte, P. Q., identified with the French element, and, while speaking English with remarkable purity, she never wrote for publication except in French. She was educated at the Ursuline Convent in the city of Quebec, where she graduated with distinction. Almost as soon as she left the convent, she joined the editorial staff of *La Patrie*, a Liberal daily Montreal paper. As the witty, fascinating "Françoise" of that journal, she attained great local celebrity. She also contributed to *La Revue Nationale* and to *La Revue Canadienne*, and published, in 1895, "Fleurs Champêtres," a collection of sketches of the joys and sor-



rows, likes and dislikes of the French Canadian *habitant*, which was praised by *La Revue du Monde Catholique* as comparable with Georges Sand for wealth of imagination. But Miss Barry never fell into Georges Sand's immoral and irreligious vagaries. Her contributions to Canadian literature may not always have been theologically or even ethically correct; but she was at heart a Catholic and meant well. She founded a bi-monthly review, *Le Journal de Françoise*, which, after eight years of existence, came to an end last year. Miss Robertine Barry and Madame Raoul Dandurand visited the Paris Exposition of 1900 as official representatives of Canadian women, and in 1906 Miss Barry went on a similar mission to the Exposition of Milan. She was elected President of the Canadian Women's Press Association, the great majority of whose members write in English. She was also secretary of the Women's Section of the Historical Society and a member of the Lyceum Club, the Parisian meeting place of most literary women. She was a regular correspondent of Madame Adam (Juliette Lambert), the Countess de Mirabeau-Martel (Gyp), Mr. and Mrs. Theo. Gauthier, Mr. and Mrs. Claretie, the Duchess d'Uzès, President of the Lyceum Club, and a number of other literary women, such as the Queen of Roumania, Carmen Sylva.

Rev. Mother Caesaria McDonald, Superioress of the Marianites of the Holy Cross, died in New Orleans, La., on Christmas Day. Born in Carlow, Ireland, 1846, she entered the Marianite Congregation in 1876; she served twelve years as Provincial of the South and was called to Europe to represent all the American provinces in the General Council. A successful educator, she was also a wise administrator and established many flourishing houses of education.

Mother Mary Baptist Martin, died at the hospital of the Sisters of Mary, Davenport, Iowa, on January 2, aged 78 years. She was born in Ireland, and made her profession as a religious sixty years ago. She founded hospitals in six Iowa cities. Two of her sisters were also Sisters of Mercy and a third is a Presentation Nun.

The requiem Mass for the repose of the soul of Cardinal Satolli was celebrated in the Lateran basilica by Archbishop Stonor. All the Cardinals and the diplomats accredited to the Vatican were present. Bishop Kennedy, rector of the American College, and the students of that institution attended in a body. After the solemn requiem services the body was conveyed to Marsciano, Cardinal Satolli's native town, for burial.

## LETTERS TO THE EDITOR

To the Editor of AMERICA:

In being permitted to address myself through your columns to the readers of AMERICA, I realize that I am speaking to thousands of the Catholic clergy and many thousands of the laity. I am, therefore, desirous of using to the best advantage the opportunity thus afforded me of putting before such a large and goodly company the especial work and purpose of *The Lamp*, of which I am editor.

After nearly seven years of somewhat strenuous existence in the field of Anglican journalism, as the advocate of Corporate Reunion with the Holy See, *The Lamp* has added example to precept by making its own submission to the Vicar of Jesus Christ, and has been graciously permitted by those in authority to continue its work for the reunion of Christendom on the only basis upon which it can ever be realized, that is, the return of all non-Papal Christians to the Unity of the Catholic Church.

My object in addressing the readers of AMERICA is to ask their help in making *The Lamp* a medium of communication between the Catholic priest or layman who is zealous for souls and those non-Catholics whom he wishes to see return to the old Faith, whether as individuals, families or congregations. Our aim is to make *The Lamp* a paper which any Catholic can read with interest and profit to himself, and which he can also put into the hands of non-Catholics as specially designed to allay their prejudices, win for the Church their increased respect, and finally, God willing, their allegiance and submission.

For the realization of our Lord's prayer, *ut omnes unum sint*, and the "restoration of all things in Christ," a very necessary factor is that we as Catholics be most careful to manifest a tender and intelligent sympathy towards those outside the fold, and to make this possible there must be contact, and the interchange of thought; for after all, we are agreed, I think, that it is love and comprehension, and not victory in argument, that will in the event prove to the "other sheep" the irresistible call homeward. St. Francis de Sales converted 70,000 Calvinists by the compelling power of love and the magnetism of a sympathetic understanding of their point of view, erroneous though it was.

To sum up, let me repeat my desire for our magazine is that it be a medium of communication between Catholics and well-disposed non-Catholics, the means by which our separated brethren may tell us the difficulties of their position, and the obstacles which they conceive to be in the way of their own individual submission to Rome or the corporate reconciliation of the religious body to which they belong;

and that we by the same medium be enabled to make them understand how heart-felt is our intelligent sympathy, but how confident we are that a way can be found by which the apparently insurmountable difficulties shall be overcome.

*The Lamp* has enjoyed from its start the favor and support of many Catholics; these, of course, remain our friends and supporters, but we now, not unnaturally, desire and look forward to a much larger Catholic constituency. *The Lamp* is published at Garrison, N. Y. Price, \$1.00 a year. Any communications so addressed will be gladly received and have our personal attention.

PAUL JAMES FRANCIS, S.A.,  
Editor of *The Lamp*.

St. Paul's Friars,  
Graymoor, Garrison, N. Y.  
December 14, 1909.

## A WARNING AGAINST "ROYCROFTISM."

To the Editor of AMERICA:

I have heard some Catholics tell of the wonderful "philosophy" of our self-constituted brother, Elbert Hubbard—he prefers being called "Fra Elbertus"—and have seen his "mottoes" hung about, and *The Fra* and *The Philistine* lying around their homes. "Fra" Elbertus is a press agent. For self-publicity I really can't think of a better. Aside from this, I see nothing interesting about him or his publications. Intolerance and cheap sarcasm are his characteristics. For his attitude toward the Church I would refer any investigator to Vol. 29, No. 2, p. 54, of *The Philistine*, issued July, 1909.

The *Buffalo Express*, of May 16, 1909, had printed an article describing the beautiful services at the Chapel of Perpetual Adoration, Buffalo, when seven candidates were admitted to the novitiate and five Sisters took perpetual vows of the Sisterhood of St. Francis. The article was printed by *The Philistine*, with preliminary comments running thus: "And this in America. No word of comment or argument can heighten the horrors of a superstition which takes young girls from a life of joy and natural usefulness and makes them life-long slaves to a religious fetiche," and he refers to "the inhumanity of the proceeding."

Of course, Mr. Hubbard would prefer that they have their clubs, "platonic" loves and friendships, elimination of the "Marital Steam Roller," polygamy in the sincere form of Brigham Young's teaching; rather they should "hang about polling places" and "run for office"—in a word, cast all refinement, all womanly virtues to the four winds—than be "slaves" to such a "religious fetiche," than lead good, pure lives, devoted to prayer and their God. God for-

bid all our women would be as he would have them. 'Twould be a sorry day.

I trust that this warning of a Catholic layman against "Roycroftism" and the publications coming from East Aurora will get into many Catholic homes through the medium of your columns.

MAURICE W. BRENNAN,  
2152 Seventh Ave., N. Y.

#### THE FIRST FOUNDLING ASYLUM.

To the Editor of AMERICA:

Whilst ready to concede that New York is and has been long in the vanguard, so far as national prosperity is concerned, we who are south of the Mason and Dixon Line are not willing to acknowledge your mercantile isle to be the pioneer in matters of Catholic charity.

Some time ago (Sept. 4, 1909, page 580) you published a statement that the first foundling asylum established in the United States was started by that heroine of charity, Sister Irene, in New York, in 1869. You thus overlooked, as we discovered a few days ago, the foundling asylum of New Orleans, begun there by the Sisters of Charity of Emmitsburg in 1855, as well as the one started in Baltimore by the same Sisters in 1856 (see Dr. White's "Life of Mother Seton," p. 455, 10th edition, Kennedy, N. Y.).

Feeling that New York in all her glory will not deny this laurel to the brow of the South, we turn to you in perfect confidence that restitution will be most graciously made.

LEANDER DORSEY.

Baltimore, Md.

[In the official lists of the institutions conducted by the Sisters of Charity given in the "Catholic Directory" for the years 1855 and 1856 and subsequent years no mention is made of any "foundling asylum," either in New Orleans or Baltimore. There are, of course, enumerations of "orphan" and "infant asylums," but for a foundling asylum, as the term is usually and generally accepted all over the world, that is, an institution specially devoted to the care of abandoned infants, and in most instances having a *crèche* for their reception, we have to wait, here in the United States, until October 11, 1869, when at dusk the first foundling was deposited in the *crèche* of the first asylum that Sister Irene Fitzgibbon had opened in the house No. 17 East Twelfth Street, this city. Within a year she had to move to a larger establishment, No. 3 Washington Square North, near the present office of AMERICA. The records therefore still seem to accord to Sister Irene and Mother Seton's native

city this splendid distinction.

We may also remark that Dr. White's "Life of Mother Seton" is hardly a good authority on this special topic. It was printed in 1853 and therefore is not infallible on what happened in 1855 or 1856. The Kennedy edition, that firm says, is a reprint without change from the plates of the original Dunigan edition.—Ed. AMERICA.]

FROM A NON-CATHOLIC.

To the Editor of AMERICA:

I am not a Roman Catholic, but I have had the good fortune to be a subscriber of AMERICA since its first issue. Within the last few years I have seen one periodical after another disappear from my table until I was finally bereft of any such reading whatsoever. What I had been taught to believe vice they extol as virtue, and what I believe virtue they decry as ignorance verging on vice. If in style they were polished, in subject they were trivial and puerile in thought. If they dared to be original, they attained originality at the expense of good morals and good sense.

In AMERICA I at last found a magazine cultured in style, serious in its object, and scholarly in the treatment of its subject, and interesting because it treats of matters of interest. Its editors and contributors are evidently men of learning and experience; not dilettanti but thorough, who do not force upon us their subjective impressions from superficial observation, but afford us information from a knowledge of the subject of which they write. They understand law though not lawyers, politics without being politicians; business, although they have no profits to reap, nor losses to sustain, for it is a rich estate which they administer, and a great government which they help to rule. They are free from the flippancy of the irresponsible, for they have always been under the shadow of responsibility; from provincialism, for their origin is scattered and their interests universal.

I consider AMERICA at once the most conservative and the most cosmopolitan periodical in America. I do not urge it upon my acquaintances, for the fact that it purports to be "Catholic" is already nine points against it; but I have no fear of its future, for in a community which is rapidly growing in wealth, in culture, and in number, there must always be an extended demand for a publication of this character.

If commendation be necessary for encouragement, or if encouragement be desired, AMERICA has mine without qualification.

ROBERT PRESCOTT GILMAN,  
115 Broadway, New York.

#### WHAT IS SAID OF AMERICA

So many more important persons have said all that I could express in regard to your most excellent periodical that my words of favorable criticism cannot add to your success. Nevertheless the Kaiser's word may not be disregarded; certainly your paper is the most excellent of all that come to my table. Would to God that it could find its way into all Catholic houses. It is a cause of pleasure to send my annual subscription, because I am convinced I have received more than my money's worth.  
—Rev. John Kaiser, Melvina, Wis.

May I add my little tribute of praise and appreciation for the periodical which is meeting with such a warm welcome from our Catholic press, clergy and laity? It supplies just what we have need of in our Catholic homes. It presents, in a most interesting and readable form, the topics of interest of the day, and I find it of infinite help and pleasure in my daily life and shall lose no opportunity to speak ever for it a good and earnest word.—Mrs. J. M. Devine, Minot, North Dakota.

If there is one class of readers more than another to whom AMERICA should appeal, I think it is the collegian. It gives students just what they need—an able review of the week's work in a clear, unprejudiced and scholarly manner. It cannot but broaden and help them.—Joseph L. O'Brien, Mount St. Mary's College, Emmitsburg, Md.

God bless AMERICA! I consider its appearance and continuance as the most important event of Catholic activity in this country at this time. AMERICA gives us what we most needed—a sound representative and thoroughly Catholic Weekly Review.—Rev. Max Wurst, Wabasha, Minn.

With every issue it becomes dearer to me. Your paper is truly Catholic and truly American, knowing no national prejudice, and keeping its present standard, I sincerely wish it the well-merited support of every fair-minded Catholic.—Rev. Dr. A. Pitass, Buffalo, N. Y.

I assure you that I am delighted with AMERICA. It is a Catholic journal that we need and should commend itself to every one, both priest and layman.—Rev. J. A. McDonald, Carrington, N. D.

AMERICA is a valuable asset to historical students; so much so that I am unable to do without it.—Francis E. Carroll, M. D., Boston, Mass.